Ὁ τύπος; Or the

PATTERN

OF

GRACE

AND

GLORY.

BODLEIANA BIBLIOTHECA

In our Lord and Saviour

JESUS CHRIST,

To be admired, adored, and imitated.

Collected out of the Holy Scriptures.
Illustrated by the Ancient Fathers and Expositors.

Presented with
1. Contemplations.
2. Observations.
3. Confirmations.
4. Doxologies.

Ego sum Via, Vita, & Veritas. John 14. 6.
Fuisse πάντα κατὰ τὸν τύπον. Heb. 8. 5.

Narrationes originis, factorum, dictorum, passionum Domini nostri Jesu Christi propriè dicti sunt Evangelistæ. D. Chrys. super Matth. cap. 16.

Aliquando prodest Sancta Rusticitas. D. Hieron. ad Pauli.

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by Dr. *Edward Wolley*, Lord Bishop of *Clonfert* in the Kingdom of IRELAND.

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To the Most Honourable JAMES *Duke, Marquess, and Earl of* Ormond, *Earl of* Ossory, Brecknock, *Viscount* Thurles, *Lord Baron of* Arklow *and* Lanthony, *Lord of the Regalities and Liberties of the County of* Tipperary, *Chancellor of the University of* Dublin, *Lord Lieutenant General, and General Governour of His* Majestics *Kingdom of* Ireland, *Lord Lieutenant of the County of* Somerset, *the City and County of* Bath *and* Wells, *one of the Lords of His* Majestics *Most Honourable Privy Councils of His* Majestics *Kingdoms of* England, Scotland, *and* Ireland, *Lord Steward of His* Majestics *Houshold, Gentleman of His* Majestics *Bed-Chamber, and Knight of the Most Noble Order of the Garter, his Grace.*

AS many have written of honour and true renown, as *Diogenes Babylonius*, *Metrodorus Athenienſis*, *Plato*,

Aristotle, and others. So I read of *Hieronimus Osorius Lusitanus*, more divinely affected, composed three Books *De Nobilitate Christianâ* a. The chief aim of that zealous Author, being to kindle, and raise a flame in all mens hearts and affections, and to make them in love with true and Christian Nobleness, which once acquired, as far outshineth all other vertuous habits, as the beams of the Sun the radiation of the lesser stars. This truth seems to appear in the nature and name of this high quality. For the Nobles rightly (*a*) presented, ought to be persons of greater wisdom, knowledge, and experience, so the Civilians will have

a Ut novissimè, ita eloquentissimè omnium, quorum libros vidimus. *Hieronimus Osorius Lusitanus* De Nobilitate Christianâ libros tres scripsit. And *Tiraqueb.* cap 1.

(*a*) Nobilitatem quasi Noscibilitatem, præ cæteris notam, claram, illustrem, apertam, spectabilem, conspicuam, vulgatam, atque hominum sermone celebratam. *Festus Pompeius & Nonius Marcellus.*

have it. *Scire oportet Nobiles, à noscendo dicti, veluti Noscibiles.* Noblemen ought to be sharp-sighted, quick and active, ingenious and judicious. This is taught from the Sacred Dictates of Gods Law (*b*) which commandeth, That ἀνδρὰς σοφὰς ἐπιστήμονας σωφρόνας. *Septuagint. Ideo Castellio peritos vertit*, that wise men, and understanding, known amongst the Tribes, be made Rulers over the people. Some are of opinion, that (*c*) *Nobilis* is used *pro noto*, as more eminently known. Thus *Virgil* character'd *Ænæas*, that *Trojan* (*d*) Prince, as one, whose Name and Renown was great. Some conclude, that he who is Noble is, *Vir clarus* of great

(*b*) Deut. 1. 13.

(*c*) *Nonus Marcellus.*

(*d*) Et nos aliquod nomenque decusque Gessimus. *Æneid.*

honour, & fame. Thus the Historian (*e*) describes *Fulvius* as a *Roman* famous for his birth and progeny, and of most transcendent dignity. Thus *Tully*, pleading for *Rabirius Posthumus*, urgeth in his Oration, that *Clarus, & Nobilis vir*, He was a famous and Noble Worthy. *Offilius Calanius* had the honour to be stiled, *Clarus genere, factisque*, And to be in high esteem, both for his birth and breeding, both for his worth in words, & deeds. Thus the *Satyrist* observed, (*f*) that some Romans were famous, as well for their wealth, as for their birth and kindred. The *Hebrews* distinguished their Nobles and Ignobles by two words,

(*e*) Idem fecit clari generis, magnæque dignitatis Vir *Fulvius*. *Valerius Maximus*, lib. 5. c. 9.

(*f*) Clarus genere atque opibus vir. In eo. Sat. 8.

words, the one presenting (*g*) light and brightness, the other obscurity and darkness. *Solomon* (the most glorious of all Kings) approveth this allusion (*h*) concluding, *Beata terra cujus Rex est Nobilis, sive filius Nobilium*, Blessed art thou O land, when thy King is the son of Nobles. And in this very sense, the Wiseman promiseth, that the diligent man shall stand before Kings, he shall not stand before mean men. The original bears it more fully, He shall (*i*) not stand before dark, low, and obscure persons: and from hence it is most probable, that the epithete *Illustrious* is usually attributed to Kings, Princes, and Noble

(g) Alb'r & laudor qui nomine

ענא

lucem accedit; Contra

טכב.

à tenebris accepta metaphora ad obscuros & ignobiles. *And. Biraq.* de Nobil. cap. 2.

(h) Eccles. 10. 17.

(i) Prov. 22. 29.

men, becauſe as the light it ſelf, their actions and their paſsions, their waies, their words, their works, and all their atchievements are more eminent, conſpicuous and viſible. It was *Otho*'s honour to have the Hiſtorians teſtimony, that *Splendidis ortus Majoribus*, (*k*) he was deſcended from ſplendid Anceſtors: and to thoſe additions other adjuncts ſupervene, as thoſe who are truly noble, have a ſublimity of ſpirit, and generoſity in their ſouls (*l*) clearly calcin'd and rarified from all ſordid fæculency, and Plebeian buſineſs. And though Nobility be followed and waited on, with many others, eminent attendants: yet her chieſeſt beau-

(*k*) *Aurel. Victor in vita Othonis.*

(*l*) Quis ſublimè genus formamque inſignis Hetruci Neſciat, — *Stat. lib. Syl. 3.*

beauty is made up, and the complement atchieved, by *vertue* and *piety*; and theſe two, do not onely civilize rude man, but in ſome proportion deifie him, and conform the rational creature, in ſome proximity, to his Almighty Creator. (*m*) Hence is raiſed that Encomium by univerſal conſent and tradition, *Omnes conſentiunt bonos mores, ſive virtutem, eſſe Nobilitati anteponendam*, that a civil and ſweet comportment, and a virtuous converſation, far out ſtepperh Nobility it ſelf. Some others go further in the commendations of vertue, and boldly aſſert, that vertue (*n*) gives an *eſſe* and beeing to Nobility, and that a King or

(*m*) *Ball. Pan. 1m.*

(*n*) Fatentur plerumque virtutem dare cauſam Nobilitati, quoniam ad eam conſerendam Princeps ſæpius movetur, & movere debet illius virtutibus cui vult concedere. *Brit. Plat. Reg.*

Prince is chiefly moved, and perſwaded by her directions and counſel, to confer grace and favour, honour, truſt and power, upon the merits of his ſubjects, whoſe virtues have an attractive power: and as the Load-ſtone hath a ſecret magnetick influence over Princely affections, and their Royal confidence and inclinations. It was from this firm foundation whence the Noble (o) Romans elevated their thoughts, eſteeming it no diſhonour or diſrepute, though their birth were as mean as from *Therſites*: ſo their fortitude and courage, were (at leaſt in ſome degree) equal to that of *Achilles*. It was this, and one-

(o) Malo pater tibi ſit Therſites, dummodo tu ſis Æacidæ ſimilis, Vulcaniaque arma capeſſas, *Iuven. Sat. 8.*

ly

ly this, that forced the *Romans* (p) to honour a learned and modest *Philosopher*, above, and before a puissant *Emperor*. There is yet another jewel that graceth *Nobility*, and outshineth *vertue* it self, and that is *piety*, and *godliness*. This is wisedom which is *preferred above scepters and thrones*, (q) *A pure influence, flowing from the glory of the Almighty, that brightness of the everlasting light, the breath of the power of God*; he is truly honourable and most noble, whose soul is embelished and beautified with this grace, which as the Wiseman saith, *Omnibus nobilibus nobilior est sapientia*, is more *precious then rubies*, and in it self

(p) Libera si dentur populo suffragia quis tam perditus, & dubitet Senecam preferre Neroni, *Iuven. Sa. 8.*

(q) Wisd. 7. 8. 25, 26.

ſelf is more noble and tranſcendent then all the acceſſes and endowments of either nature or fortune. In the variety of theſe manifold reflections, the eyes of many thouſands are intentive with admiration, and their ears liſten and hearken after your Grace, as a perſon perfectly Noble, and moſt richly accompliſhed with the endowments of clear worth and honour. This truth appears confirmed by heaven and earth, by God and man; and as it hath pleaſed God to commence his bleſsings to your Grace, by a moſt noble birth and pious education: ſo it hath pleaſed the Lords anointed, * Two Royal Monarchs,

* K. *Char.* I. K. *Char.* II.

ſuc-

ſucceſsively to confer their higheſt truſt, honour and power of their Imperial Crown, and of their three Kingdoms, into your Graces hands and managery: and as their Majeſties truſt was immenſe and great, ſo your Graces fidelity and loyalty hath been as equally remarkable: for when the torrents and inundations of treaſon and rebellion did firſt break forth in this Kingdome, your Grace did uſe your utmoſt endeavour, to calm and ſuppreſs thoſe ſuperbe and foaming waves: and when they did ſwell to ſuch a magnitude, as not to be reclaimed by Royal authority; your Grace

(after

(after many dangers & extremities) did chuse rather to endure an exile abroad, then to submit to disloyal subjects at home, *Hault & puissant Seigneur* (and so the *French* estimate one rightly Noble, and a great soul) rather to chuse to adventure, to lose lands, liberty, life, and to part with the neareſt and deareſt relations and concerns, then to hazard the loss of loyalty, or to admit the suspicion of tainting true honour and renown: And as your Graces fidelity to the Crowns, was most conspicuous and impregnable; so your Graces perseverance and constancy to the truly *Catholick* and *Apostolick* faith,

faith, your Graces practice and adherency to your Religion, profeſſed in the *Doctrine* and *Diſcipline*, and to the *Liturgy* of the *Church* of *England* and *Ireland*, is moſt admirable and remarkable. Thus whileſt intereſt biaſſed ſome to a *Papal perſwaſion*, and faction carried others to a *Presbyterian Combination*, and a third party were deluded and tranſported with *Enthuſiaſmes*, *and the Puffes* of new Doctrine, and *Phanatique* diſtempers: it hath pleaſed God to keep your heart aright, in the

Worship and service of his Church, and the true Religion, now replanted by miraculous and Divine Providence in this Kingdome. These signal testimonies of incomparable worth, cannot but raise your renown above the malignant breath of either envie or flattery: (besides others your singular obligations to me) these encourage me to present to your Graces Patronage and favour, this little spiritual Infant, which desires to be in your

Graces

Graces eye, or in your hand, or yet nearer, into your Graces boſome, when you can ſpare a minute from your great and high employments: The ſubject is, our Saviour in his birth, his life, his death in his Reſurrection and Aſcenſion; and, as in a Chart, or Model in this example, you may ſee, and meaſure out much holy advantage to your ſoul, in a trice of time, or a ſhort view, which may prove to your future and eternal hap-

pineſs, prayed for moſt devoutly by

(My Lord)

Your Grace's *faithful and*
humble Servant,

Edvardus Clonfert. & Duacens.

Reverendis in Christo Patribus, ac Dominis, Domino *Iacobo*, Providentia Divina, Archiepiscopo *Armachano*, totius *Hiberniæ* Primati & Metropolitano; nec non Domino *Michaeli*, eadem Providentia, Archiepiscopo *Dublinensi*, Primati & Metropolitano, Regnique *Hiberniæ* summo Cancellario, &c.

Sicolim, vel farre modico, vel exiguo sale, vel saliente mica (si nihil adesset majoris pretii) litarunt veteres; ab ipso autem Dei instituto, in usum ac ornamentum Sanctuarii tam pelles arietum rubicatas, & Ianthinas quam aurum, argentum, hyacinthum, aut pur-

purpurum obtulisse licuit: turtures, ac columbarum pullos, æque ac pingues agnos sacras esse victimas; ac è pio pectore, ac innocenti manu, pauperrimæ viduæ, vel iracuta duo in Gazophylacium missa, numeravit, & observavit Dominus. Quid obstat igitur, quo minus munusculum hoc, vel saltem, ut obsequii sui testimonium, vel ut officii sui argumentum, in gremium matris, (scilicet, Ecclesiæ Hibernicæ) majori cum confidentia projiciat filius? In hanc morem, non solum regulis & præceptis, sed etiam operibus & exemplis, ducuntur et moventur Christiani; ita ut contra liberos suos, tanquam inscios, & ignaros, aut quod multo calamitosius, in impios, & ingrates, merito conqueretur Ecclesia:

clesia: si honorem & debitam venerandæ Matri reverentiam, præstare negligerent: quod genus observantiæ, tam in adversis, quam in prosperis concedendum fateamur, & merito in hodiernum diem majori cum labore, ac vigilantia protegenda est vinea Domini, cum tot immineant pericula, tot hostes turbidi & violenti appareant effodientes fundamentum pietatis, & circumvallentes undequaque, & radices orthodoxæ doctrinæ, una cum disciplina stirpitus extirpare conantes. Summo etiam honore, ac omni dignitatis gradu, potius observanda & tractanda est, quia amica, sorori Sponsa Christi, filia Regis inter latrones, sacrilegos, hæreticos, schismaticos, phanaticos & prophanos,

nos, obambulare cernitur, & iniqui, immundi, tumultuosi & injusti, non solum sedis suis manibus, conspurcare, sed etiam linguis & labiis falso accusare, imo, & quod adhuc multo detestabilius, vitiare, stuprari, deglutire, & devorare sitiunt, & strenue laborant. Sic olim perfidia ac adulatione Hierobami, ad vitulos aureos itum est; idem vero, magno quodam damno, jam sentit Mater Ecclesia, per dissertores impios, qui apostatas angelos sequuti, ut sectas perditionis introducerent, se à fratribus seperarunt: nec hoc solum vulnus & venenum, sed etiam tanquam inferni tenebris obvoluti & obcæcati, obedientiam erga Ecclesiam, fidelitatem erga Regem, observantiam erga le-

ges,

ges, charitatem erga vicinos, a omne genus humanitatis protenus prostrarunt, et repudiaverunt; et, quo nihil deterius excogitari possit, totum fus Divinum ac humanum dirumpentes, tot sceleribus prius perpetratis, seipsos tamen servos Dei, sanctos Domini, unctos Jehovæ, mites agnos terræ, appellasse et æstimasse, autumant et audent: et cum sint (procul dubio) maximi, et pessimi, vel Atheistæ, vel Hypocritæ, et hæresium, et schismatum authores, lupi voraces, læsæ Majestatis Regiæ rei, palpones venenosi, omne quod sanctum, quod justum, vel honestum abhorrentes, nihilominus, seipsos gloriantur: vel solos esse vere Catholicos, vel Electos, et fixnantur esse vivos Dei: cum multo Carol. II.

probabilius, et è contra, vel ex impulsu satanico, vel è stimulo superbiæ, vel ab ærugine cordis putrefacti, et obdurati, irruentes agitentur, et sua facinora tam igneo et cæco anhelitu satagant. Ex ista certe abysso ac voragine, adoritur fumus iste sulphureus, quod tanto clamore, et indignantium strepitu, bacchati vociferantur, contra Reges Christianos, contra orthodoxos Ecclesiæ Episcopos: hinc est, quod civiles Magistratus ordines, ac dispositiones hominum negligunt, et contemnunt: quod Leges, Canones, Sanctiones, Juramenta, Sacramenta, omniaque alia, quæ ex conclavi, aut ex suis Conventiculis non prosiliant, aut ex ingenio suo ac phantasia præ ipsis, non provenientant; omnino frivola, su-

perstitiosa, inutilia et irania dijudicant, ac veluti vestigia Anti-Christi, et opera Satanica, determinant. (Deus Bone) est in medio lucis ex protervitate sua tacuerunt impii, et exinde quot, quantisque malis Domus Dei violari videatur? cum Templum Domini pateat injuriis improborum, qui, ut vulpes asiliones, aut, ut apri saevientes, exterminarent: Prædonum manibus, qui sacra diriperent, Prophanantium pedibus, qui conculcarent, vel indignissimorum hominum severis censuris et contumeliis, qui (si possent) funditus evecterent, et avaritia, et ambitione elati, non solum sacras paginas dilacerarent, & Templum, & Sanctuarium Domini diruerent, sed & dulce nomen Iesu, & Cultum Divi-

vinum in Ecclesia Dei jugiter celebrandum obliterarent, & extinguerent.

Aliud etiam & maximum appareret malum, quod sicut Balaamum stultum, ac vanum Ariolum asina, stupidum & imers animal, insaniæ redarguit: Ita jam modo rude, et indoctum vulgus è Popinis, tabernisque sedoriis, potoriis fabrilibus emersum, sacrorum sibi voluminum explanationem, mysteriorumque scientiam, arcanorum perspicientiam sibi (inquam) vindicat. Et non mirandum est, quanta audacia superba, ac temeritate, illiterati turgeant, cum in Ecclesiam Dei, nova portenta, ac non prius audita paradoxa comportent et evomant; quo scelere et flagitio, nihil gravius,

pesti-

postilenti iussve dici, aut excogitari possit. At Deo Optimo Maximo, gratias, qui, post tot tantasque tempestates circumstantes undique, & è maligno spiritu concitatas, navem & arcam suam in portum reduxit, nec ibi solum post pericula, & jacturam naufragii in pace collocavit; sed, ut Dominus ipse de Ægyptiaca confusione vineam transtulit. Ita Ecclesiam Hibernicam *propria sua manu Deus replantavit; ita Dux itineris fuit: totam terram implet, operuit montes umbra ejus, extendit palmites, usque ad mare, & adusque flumen propagines ejus. Ac ut Christus*

Dominus, Sponsus Ecclesiæ est in cælis: ita per Spiritum consolantem semper versatur in terris, qui ita operatur: ut Reges, Imperatores, & Christiani Principes, sint Patres et Patricii Ecclesiæ; nec ii solum, sed etiam Prælati, Antistes, Archi Episcopi, et venerandi Sacerdotes, Pastores, et Doctores, et Angeli Dei, vineæ Domini existunt vigiles, et custodes: hoc ipsum annunciat Divus Paulus (Acts 20. 27, 28.) Προσέχετε οὖν ἑαυτοῖς καὶ παντὶ τῷ ποιμνίῳ, ἐν ᾧ ὑμᾶς τὸ πνεῦμα τὸ ἅγιον ἔθετο ἐπισκόπους ποιμαίνειν τὸν ἐκκλησίαν τοῦ θεοῦ ἣν περιεποιήσατο διὰ τοῦ ἰδίου αἵματος. *Ob hanc causam et rationem, sub umbra Clementiæ vestræ hi pusilli ad-*

admodum conatus, de dictis et factis, de vita & morte Redemptoris nostri Domini Iesu Christi sperant paululum acquiescere; vel sub alis gratiæ & favoris vestri foveri, eo tuto ac secure in lucem prodire valeant: & quid ni succedat modesta & humilis expectatio; cum tam bene nota vestra sit humanitas & paterna pietas, ut non solum sublimiores Ecclesiæ Hibernicæ dignitates Providentia Dei, & ex intuitu & gratia serenissimi Regis accepistis, sed etiam strenue, et magna cum vigilia ac sedulitate laborastis; et quod multo longe excellentius per singularia, patientiæ indefatigabi-

lis, conſtantiæ immutabilis et invictæ fidei teſtimonia, acerbiſſimos Eccleſiæ hoſtes ac veritatis adverſarios ſuperaſtis: et, Conſopitis illorum opprobriis, et columniis, ut multa perpeſſa mala, ita procul dubio, pro Deo, pro Rege, ecclesia graviora perpeſſuri.

Poſtremo, nec mirum ſit, quod opuſculum hoc, qualecunque, ad mutuum refugium Illuſtriſſimi Pro-Regis, et piiſſimorum Præſulum ac patrum occurrat aſylum, cum Deus ipſe vineam ſuam ſuo piiſſimo Regi Carolo *Secundo; et* Rex *ipſe, ex intuitu benigno, et gra-*

tia

tia singulari, tot, tantaque labori, vigiliæ, consilio, prudentiæ, sinceritati & pietati suissimi Pro-Regis Iacobi Ducis Ormoniæ, vestræque fidelitati recommendavit. Faxit Deus, ut omnibus hæreticorum & schismaticorum conceptaculis eversis, redeat Ecclesia Hibernica ad perfectam tranquillitatem quam expetimus: instaurationem quam quærimus: pacem & concordiam quam optamus: & pro constantia, moderatione, industria, & conatibus vestris, ut Cidares, ac Tiaras inter homines: ita Sceptra, & Coronas

inter Angelos, in cœlis, consequamini, sic orat, sic optat

Clementiæ, ac Amplitudinis vestræ

Studiosissimus, Observantissimusque

Edvardus Clonsert. & Dunens.

PATTERN OF GRACE and GLORY.

In our Lord and Saviour

JESUS CHRIST,

To be admired, adored, and imitated.

I. *Contemplation.*

THE Sacred Scriptures, and holy Evangelists set forth, and describe our Blessed Lord and Saviour Jesus to his Church. First, in his miraculous Conception.

1. *Observation.*

CHriſt Ieſus was the Son of God *a.* was conceived by the holy Ghoſt *b.* without humane coition, or carnal ſeed; without original ſin, or natural corruption. *c* to ſanctifie all who were conceived in ſin, or brought forth in iniquity.

1. *Confirmation.*

a Mat. 3. 17. *b* Mat. 1. 18. Luke 1. 31. Iſa. 7. 14. *c* Heb. 1. 3. Heb. 2. 16, 17. Heb. 4. 15. 1 Cor. 1. 2. 1 Cor. 6. 11. Epiſt. Iude 1. Iohn 10. 36.

a *Filium ſolum eſſe, ſuper quem vox illa Patris inſonuit, & Spiritum ſanctum ſolum eſſe qui in ſpecie columbæ ſupra Chriſtum baptizatum deſcendit,* D. Aug. De Trin. c. 21. b *Chriſtus Dei Filius, non ſolum nomine, ſed proprietate.* D. Hilar. *Origine, non adoptione: veritate, non nuncupatione: nativitate, non creatione,* D. Aug. ſupra Iohannem: c *Deus qui ſcripſit lapideas tabulas ſine ſtilo ferreo,*

ipſe

ipse gravidavit Mariam *Spiritu sancto*, D. Aug. in Scr. De Nativ.

1. *Doxology.*

BLeſſed be the God * and Father of our Lord Ieſus Chriſt, who vouchſafed of the bleſſed Virgin *Mary*, to be ſhadowed by the power of the moſt Higheſt, and that our Saviour Ieſus was conceived by the influence and operation of the holy Ghoſt: the holy Name of God be bleſſed for evermore, through Ieſus Chriſt our Lord. Amen. * 2 Cor. 1. 3.

2. *Contemplation.*

IEſus Chriſt is eminent, and more famous in his genealogy, deſcent, and generation: as man.

2. Ob.

2. *Observation.*

CHrist descended from the loins of the most Noble Patriarchs, *e* of the most Royal Kings: *f* and most noble Priests, that he might be the Father of his people; *g* the Prince of Peace: *h* a King to rule, a Priest, to pray and sacrifice *i* A Prophet to instruct his Church for ever *k*.

2. *Confirmation.*

e Mat. 1. 1. Luke 3. 23. Mat. 1. 6. Mat. 1. 17. Rom. 1. 3. Heb. 2. 16. Psal. 132. 11, 12. *f* Psal. 110. 4. *g* Isa. 9. 6. Luke 1. 32. *h* Isa. 9. 7. *i* Psal. 2. 6. Psal. 45. 7. *k* Heb. 2. 17. Deut. 18. 18. Isa. 61. 1.

e M*Atthæus cum hoc exordio ostendit Generationem Christi.* Βιβλος Γενέσεως *Consuetudo* Hebræorum, *ut voluminibus ex eorum principijs imponunt nomina.* Glos. ordinar. *f Nec jam parva æstimes te audire hanc, audiens Generationem; est enim valde auditu*

auditu mirabile, quod ineffabilis Deus *ex mulieri nasci dignatus est, & habere progenitores* David *&* Abraham, D. Chrys. Homil. in Matth. *In hoc autem quod dicit, Jesu Christi Regalem & Sacerdotalem in eo exprimit dignitatem,* Rabb. in Matth. *Christus filius* David, *filius* Abraham; *quia tres dignitates erat habiturus, Rex, Propheta, Sacerdos: amborum filius nominatus est, ut utriusque patris triplex dignitas originali jure recognosceretur in Christo,* D. Anb. super Luc.

2. Doxology.

BLessed for ever be the God of mercy and truth, who hath performed and made good his promise to our fore-fathers, * to *Abraham* the Patriarch, and to *David* his anointed servant, the King of Israel; for in their seed all the Nations of the earth are blessed, even in Jesus Christ, the Son of *David*, the Son of *Abraham*, blessed for evermore. Amen. * Ge. 12. 3.

3. Con-

3. *Contemplation.*

THe Angels of heaven, as well as the holy Evangelists on earth, sing and set forth the Birth and Nativity of our blessed Saviour.

3. *Observation.*

CHrist Iesus was born of a pure Virgin, *l* to purifie the uncleanness of our nature, *m* that he might be more fitly and fully the Head of his Church, *n* our Mediatour, and our *o* Advocate.

3. *Confirmation.*

l Isa. 7. 14. Mat. 1. 23. Luke 1. 27. *m* Dan. 12. 10. 1 Pet. 1. 19, 22. *n* Eph. 5. 2. Colos. 2. 10. *o* 1 Tim. 2. 5. Heb. 9. Heb. 12. 24. *p* 1 Iohn 2. 1, 2.

l *Christus conceptus est de Spiritu sancto, intra uterum Virginis Matris, quæ ita illum salva virginitate edidit, quemadmodum salva virginitate concepit*, D. Aug. Ser. de Nativ. m *Quod invenit integrum non violavit nascendi, in partu ejus crevit integritas corporis potius, quam decrevit; & virginitas potius ampliata est, quam fugata*, Theo. in Ser. Ephes. Concil. n *Virgo*, Hæbraice Bethula *appellatur, quod in præsenti loco Prophetæ* Isaiæ *non scribitur, sed pro hoc verbo positum est* Halma, *quod præter* 70 *omnes adolescentulam transtulerunt: & Halma non solum Puella, aut Virgo dicitur, sed etiam Virgo abscondita & secreta, quæ nunquam pervenerit, Viconium aspectibus, sed magna parentum cura custodita sit*, D. Hieron. in Prophet. Isaiam. בתולה עלמה.

3. Doxology.

ALL honour and glory to God the Father, who in the *fulness of time sent forth his Son made of a woman; and to God the Son, who when he took it upon him to deliver man, did not abhor the Virgins womb: and to God the holy Ghost, who did overshadow and purifie the blessed * Gal. 4. 4.

sed Virgin, for the holy Conception, and happy Birth of our Lord and Saviour Iesus. Amen.

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4. *Contemplation.*

THe Evangelists, as exact and faithful Secretaries to the holy ghost, set forth the truth, with the place, the manner, the time of the Circumcision of Iesus.

4. *Observation.*

CHrist was subject to the Law for us *r*, and that not onely to the duties, but likewise to the curses and punishments of the Law *s*, which we meritted, that he might be as well our Sacrifice as our Priest, to appease his Fathers wrath *t*, to acquit us from the malediction of the Law, and so to gain pardon for our rebellions, by his submission and obedience *u*.

r *Puer ille Iesus factus est sub lege, ut eos qui sub lege erant, lucrifaeeret,* D. Amb: in Luc. De Circumcis. Salvator. *Circumcisus est veraciter, non apparenter octavo die,* Epiph. advers. Hæres. Hæresi. 3. [*Sicut mortui sumus cum illo moriente; & consurreximus resurgenti: sic cum eo circumcisi sumus, unde nequaquam nunc indigemus carnali circumcisione,* Origen. 14. Hom. in Luc. *Pluribus de causis circumcisus est Christus, & primo quidem, ut ostendat carnis veritatem contra* Manichæum: *Deinde, ut pateat quod nequaquam Deitati consubstantiale corpus extiterit, ut fatur* Apollinaris, *neque cas litius detulit illud, ut asserit* Valentinus; *& ut confirmet Circumcisionem quam olim instituerat, ejus adventui servientem. Quinetiam, ut nulla sit* Iudæis *excusatio; nam nisi circumcisus fuisset, objicere poterant, quod non possent circumcisum Christum recipere,* Epiph. t *Circumcisus est Christus, ut nobis obediendi virtutem commendaret exemplo,* Bed. in Hom. De Circum. Domini. u *Octavo die consuetum erat carnalem celebrari circumcisionem; octavo enim die resurrexit Christus à mortuis, & insinuavit nobis spiritualem circumcisionem,* D. Cyril cap. 7. in Lucam.

4. *Doxology.*

ALL honour and glory be ever devoted and dedicated to Almighty God, our heavenly Father, * who made his blessed Son to be circumcised, and obedient to the Law for mans salvation; and blessed for ever be the Name of thy holy Child Iesus. Amen.

* Luke 2. 31.

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5. *Contemplation.*

THe Prophet, and Evangelist; the Law, and the Gospel, as they describe our Saviour in his natures, Divine and Humane; and in his Person, God, and Man: so they present him wonderfull, and magnifie him in his proper Name and Appellation, Iesus.

5. *Observation.*

JEsus, a Name sent from the King of Heaven, to his beloved Son on Earth, imposed by God the Father, *w* proclaimed by an Angel, *x* foretold by the Prophets, *y* recommended to the blessed Virgin *Mary*, *z* enjoyned to *Joseph* *a* at the mentioning whereof all knees ought to bow, *b* and to use holy reverence. The Name Jesus more peculiarly and properly signifying, and representing a Saviour, who should eternally save his Church, and preserve his Saints and Servants from the sting of everlasting death, and from the jaws of Satan, and from the torments of hell.

5. *Confirmation.*

w Mat. 1. 21, 25. Luke 1. 31, and 2. 21.
x Mat. 1. 21, 23. *y* Isa. 7, 14, and 8. 8.
z Luke 1. 31, and 2. 21. *a* Mat. 1. 25.
b Philip.

b Philip. 2. 9, 10. Isa. 45. 23. Rom. 14. 11.

w *QVi ante omnia secula ineffabiliter genitus est à Deo Patre, idem ipse in fine temporum factus est* Emanuel, *id est, nobiscum* Deus *ex Virgine Matre,* Remig. *Vocabitur* x Iesus, *id est, Salvator, eo quod universum genus hominum sit salvaturus,* D. Hiero. lib. 3. cap. 7. in Isa. y *Nomen* Iesu *gloriosum, omnique cultu dignissimum Nomen, quod est super omne nomen: non decuit primum ab hominibus appellari, neque ab eis afferri in mundum,* Origen. Homil. 14. a *Quis tam lapidei cordis, cujus anima non est liquefacta in hoc verbo,* Iesu, D. Bernard. in Vigil. Nativ. Dom. b *Quid annuntiari dulcius poterat? Quid delectabilius cogitari? Quid unquam tale auditum est? Aut quid simile mundus aliquando accepit?* D. Bern. in eodem loco.

5. *Doxology.*

x Benedic. om. opera Dei.

O Ye Angels, x and Archange's of heaven: O ye spirits and souls of the righteous; O ye holy and humble men of heart; O ye servants of the Lord, bless ye the Lord, praise his holy Name, and magnifie

nifie the Name of Iesus our Lord and Saviour for ever. Amen.

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6. *Contemplation.*

AS the holy Evangelists have presented many admirable truths in the Conception, Genealogy, Nativity, Circumcision, and Nomination of our Lord Iesus: so they represent him as equally wonderful by many miraculous circumstances, which accompanied our Saviour in his Infancy, which was proclaimed from God to man, from heaven to earth, in the Heraldry and message of an Angel.

2. *Observation.*

THe Angels, and Archangels of heaven are celestial Embassadors, and glorious Heralds of heaven, *c* they are Christs Attendants and followers, *d* his servants and soul-

souldiers, *e* ministring spirits sent abroad to obey and execute the will and pleasures of Christ Iesus their Lord and Master.

6. *Confirmation.*

c Luke 2. 11, 12, 13. Psal. 148. 2. *d* Isa. 6. 3. *e* Mat. 4. 2. Psal. 104. 4. Luke 1. 26. Heb. 1. 14. Gen. 28. 12. 2 Kin. 16. 35. Act. 5. 19. Colos. 1. 16.

c Οὐσία μερὰ ἀείκινητος, αὐτεξούσιος, ἀσώματος θεῷ λειτουργοῦσα καὶ χάριν ἐν τῇ φύσει τὸ ἀθάνατον ἐλεῶν, Damascen. lib. 2. d *Angeli nobis adsunt & insunt vigiles & custodes mundi*, D. Bern. lib. 5. De Considerat. cap. 5. e *Hoc etiam maximum existimo beneficium, quod ab ortu Nativitatis meæ, Angelum pacis ad me custodiendum usque ad finem meum dedit mibi Dominus*, D. Aug. lib. 1. Meditat. cap. 12.

6. *Doxology.*

* Rev. 19. 1.

HAlleluiah, * praise ye the Lord, praise ye the Lord from the heavens, praise him in the heights, praise ye him all his Angels,

gels, praise ye him all his hosts; ye who do him service continually in heaven, and succour his servants on earth, praise ye the Name of the Lord, from this time forth for evermore, through Iesus Christ our Lord. Amen.

7. Contemplation.

AS Christ in his infancy was proclaimed by the Angels: so was he immediately attended by the vigilant & innocent shepherds, who went in haste (as the angel directed) to *Bethlem*, and there they found (*f*) *Mary*, and *Ioseph*, and the (*g*) Babe lying in a manger, (*h*)

7. Observation.

THe shepherds were witnesses of Christs birth, (*f*) of his poverty and great humility, (*g*) their souls were inflamed with the beams of that glorious

light, that shone round about them, they hearkened to the angels voice, and made haste to Bethlem to finde their Saviour. *f*

7. Confirmation.

(*f*) Luke 2. 15. (*g*) Luke 2. 16. (*h*) Iohn 1. 4, 9. Luke 2. 17. (*i*) Luke 2. 32. Acts 9. 3. Acts 12. 7. Rom. 2. 19.

(f) *Videte quemadmodum divina Curia fidem æstruat; Angelus* Mariam, *Angelus* Ioseph, *Angelus pastores edocet*, D. Amb. Homil. 8. in Ioseph (g) *quidem apparuit Angelus in somnis; pastoribus autem visibiliter quasi rudioribus; non autem Angelus ivit* Hierosolymam, *non requisivit Scribas, & Pharisæos, qui erant corrupti, & præ invidiâ cruciabantur; sed hi erant sinceri, antiquam conversationem Patriarcharum &* Moysi *colentes*, D. Chrys. (h) *Nascitur Christus in* Bethleem; *quippe domus Panis interpretatur*, D. Greg. Homil. 8. in Luc. 1. *Qui ad dextram Patris sedet, in diversorio loco eget, ut nobis in domo Patris sui multas mansiones præparet*, Ven. Beda. *Propter te infirmitas in se potentia, propter te inopiam se opulentia noli hoc æstimare quod carnis, sed quod redimeris, agnosce,*

non

non prodesset nasci nisi & redimi profuisset, D. Amb. Hom. 8. in Lucam.

7. *Doxology.*

BLessed be the * Lord God of Israel, who hath visited & redeemed his people; who made his glorious light to shine round about poor shepherds, and sent his holy angels to guide them to *Bethlem*, to finde their blessed Lord and Saviour Iesus. Amen. * Benedict. Luke 1. 68.

8. *Contemplation.*

AS our Saviour Iesus was proclaimed, and adored by the Angels, (a) and attended by the shepherds, (b) so was he presented in the Temple, (c) by *Ioseph*, and his blessed Mother, the Virgin *Mary*. (d)

8. *Observation.*

GOd commanded by his servant *Moses*, saying, Sanctifie unto me all the first-born, *e* whatsomever openeth the wombe among the children of Israel, both of man and beast, it is mine; and not onely so, but *f* God commands, saying, Thou shalt not delay to offer the first of thy ripe fruits, and of thy liquors. Thus Christ was presented in the Temple, dedicated and devoted to God his Father, as the first-fruits of the womb of the blessed Virgin *Mary*. *g*

8. *Confirmation.*

e Exod. 13. 2. *f* Exod. 22. 29. Num. 18. 6. Exod. 34. 19. Ezek. 44. 30. *g* Luke 2. 22, 23.

e *Post circumcisionem, rursus expectatur purgationis tempus*, Cyril. *f* *Ipsa Dei genetrix, ut à commistione viri, sic à legali fit à jure immunis: non ut mulier pariens designatur immunda, ritusque legis*

gis docetur esse mandanda, quia Virgo concepit & peperit. Sed ut à legis vinculo solveremur nos, sicut Christus: ita beata Maria *sponte legi est subjecta,* Venerab. Bed. in Luc. g *Propter nos sistitur Domino, ut discamus Deo præsentare nos ipsos,* D. Athanas. *Post tricesimum autem & tertium circumcisionis diem Domino sistitur, mysticè insinuans, neminem nisi circumcisum vitiis,* Dominicis *dignum esse conspectibus,* Ven. Bed. in Lucam. *Neminem nisi mortalitatis nexibus absolutum, supernæ civitatis gaudia posse perfecte subire,* Idem in Lucam.

8. *Doxology.*

PRaise God * in his Sanctuary, praise him in the firmament of his power; for the blessed Virgin hath offered up her Son, brought him to *Hierusalem*, presented him in the Temple: nay, Christ hath offered up himself to God his Father, as the first ripe fruits of righteousness, Sanctification and Redemption: to him be given all honour and glory, now and for ever. Amen. * Psal. 150.

9. Con-

9. *Contemplation.*

AS Christ was presented at *Hierusalem*, in the holy Temple before the Iews: so was he, near *Hierusalem*, at *Bethlem*, visitted and adored by the *Magi*, the *Gentiles*, that as he was Lord of all, he might appear the Saviour of all, both *Iews* and *Gentiles*.

9. *Observation.*

AT the Birth of Christ, glad tidings were sent from heaven to all Nations, *b* the Partition-wall was then thrown down, Angels came from heaven to sing, good will towards men on earth, the *Gentiles*, as well as the *Iews* were then admitted and received as Gods own people, and they came from far to worship and adore *k* the Son of God, *l* the Saviour of all the world. *m*

9. *Confirmation.*

(*b*) Mat. 2. 1. (*i*) Ephes. 2. 14. Micah 5. 2. Iohn 7. 42, 1. Pſal. 68. 29. (*k*) Pſal. 72. 10. (*l*) Luke 2. 10. (*m*) Luke 1. 47. Hoſea 13. 4. Iohn 4. 42. Acts 5. 31.

(*h*) *Paſtoribus Angeli, magis ſtella Chriſtum demonſtrat, utriuſque loquitur lingua cœlorum, quia lingua ceſſaverat prophetarum*, D. Aug. ſerm. de Epiph. (*i*) *Rationabiliter Iudæi rationale animal*, i. e. *Angelus prædicare debuit: Gentiles vero quia ratione uti neſciebant ad cognoſcendum bonum, non per vocem, ſed per ſigna producuntur*, D. Greg. Homil. 10. ſuper Evangel. (*k*) *Ipſe etiam Chriſtum erat expectatio gentium*, Leo Pap. ſerm. 3. de Epiphan. (*l*) *O beati magi, qui ante conſpectum crudeliſſimi Regis, priuſquam Chriſtum cognoſcerent, Chriſti facti ſunt, confeſſores*, D. Chryſoſt. ſuper Matth. *Adhuc non viderant Chriſtum, & parati erant mori pro eo*, Idem ſuper Matth.

9. *Doxology.*

LEt the ſons of *Iaphet* now dwell ſecurely in the tents of *Sem*; let the Gentiles

as

as well as the Iews rejoyce in God their Saviour, let all Nations addreſs to, and adore the Son of God the Saviour of the world, for he was a light to * light the Gentiles, as well as he was the glory of his people Israel, to him be devoted and dedicated all honour, glory, and worſhip for ever, and world without end. Amen.

* Nunc dimittis, Luk. 2. 32.

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10. *Contemplation.*

THe Birth of Chriſt was proclaimed, and celebrated by holy Angels, attended and admired by vigilant ſhepherds: Chriſt was preſented in the Temple, and viſited and adored by the Gentiles, but thence by the cruelty and ſuſpition of *Herod*, he was baniſhed and forced to fly to *Egypt*.

10. *Obſervation.*

AT the birth of Chriſt, the Angels expreſſed their joy, (*n*) the ſhepherds their amazements, (*o*) the Gentiles their hope, (*p*) *Joſeph* and the Bleſſed Virgin *Mary* their faith, their humility, their obedience, (*q*) and flying with the Child Jeſus to *Egypt*, for fear of *Herods* cruelty, (*r*) they ſhew and ſet forth their prudence, their patience, their love and honour that they had for our Bleſſed Saviour Jeſus, for Chriſt fled for us, that we might flee to him: He fled from *Herod*, that we might flee from hell; (*s*) He was baniſhed from *Hieruſalem*, that he might lead us back to Paradiſe, whence our ſins had baniſhed us; and that we might be made ſons and Citizens of the heavenly *Hieruſalem*, which is (*t*) above, which is the mother of us all.

10. Confirmation.

(o) Luke 2. 13. (p) Luke 2. 9. (q) Mat. 2. 10, 11. (r) Mat. 2. 12, 13. (s) Gen. 3. 24. (t) Galatians 4. 25, 26. Hebrews 12. 22.

(o) QVamvis Ioseph & Maria *timerent* Herodem, *tamen non sunt ausi transgredi legem*, Raba, *Cum itaque rumor de puero inceperat dilatari, mittitur Angelus, qui in Ægyptum faciat puerum transportari*, Idem. (p) *Mittitur Angelus* Ioseph *in somnis apparuisse dicitur, mystice designatur, quia illi qui à curis terrenis & secularibus negotiis quiescunt, perfrui Angelica visione merentur*, Remig. (q) [*Fuge in AEgyptum*] *quomodo autem filius Dei aufugit hominem fugit, aut quis liberet de inimicis, si & ipse inimicos suos timet? oportet, ut regulam humanæ naturæ quam suscepit conservet, & in hac parte puerilitati conveniat fugere potestatem minantem: quare in AEgyptum? Recordatus Dominus quanta mala fecerit in AEgyptum, ideo mittit filium in eam, & dat illi magnæ reconciliationis signum, ut decem plagas AEgypti una medicina sanaret, ut populus qui ante fuerat persecutor primogeniti populi, custos fieret Filii unigeniti, ut jam non irent ad mare rubrum*

ac-

demergendi, ſed vocarentur ad aquas baptiſmatis vivificandi, D. Chryſoſt. ſuper Matthæum, Homil. 2.

10. *Doxology.*

VVE praiſe thee * O God, for the deliverance of thy Son our Saviour in his infancy and innocency from the cruelty of bloud-thirſty *Herod*, and all others, both treacherous and barbarous adverſaries. It pleaſed thee, O Lord, to live and dye, and by active and paſſive obedience to perfect the great work of mans ſalvation, to fly to *Egypt*, and to return to *Hieruſalem*, to ſuffer on the Croſs for poor ſinners. Therefore to thee, O Father, with the Son, and the Holy Ghoſt, be all honour, praiſe, and thankſgiving, world without end. Amen. * Hoſ. 11. 1.

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11. *Contemplation.*

AN Angel was ſent to admoniſh *Joſeph* and the Bleſſed Virgin of *Herods* cruel-

ty towards our Lord and Saviour, commanding them to fly with the Childe to *Egypt*. But the Tyrant grew inraged, and ſpread his perſecution with greater violence, ſparing no infants under two years old, and thereby deſigning probably, the more ſecurely to murder and ſlay our Saviour Ieſus.

II. *Obſervation.*

CHriſt the Son of God was threatned with death, (*a*) tyrannized over & perſecuted by *Herod* and bloudy ſinners, (*b*) that his Church might be delivered from the blackeſt perſecutions, and poor Chriſtians, and all his ſervants more ſecurely reſcued from the (*c*) jaws and torments of ſin, the grave, Death, Satan, and Hell.

II. *Confirmation.*

(*a*) Matth. 2. 7, 16. Ierem. 31. 15, 16.

(*b*) Pſalm

(*b*) Psalm 2. 2. Acts 4. 27. (*c*) Ephes. 2. 2, 3, 4. Eph. 6. 12.

(a) *Vide in ipso nato Ratim Tyrannum insanire, mater cum Puero ad extraneam effugatur regionem; ut si tu incipiens alicui rei spirituali desere vire, videaris tribulari, ne turberis*, D. Chrys. super Matth. *In AEgyptum Idolis plenam, Christus ad Gentes inanissimis religionibus deditas colendus infertur*, Hilar. in Matth. (b) *Nocte tollit & in tenebris, quia omnis persecutio nox est*, D. Hieron. *Dominus à parentibus sublatus in AEgyptum, significat Electos sæpius malorum improbitate suis effugendos esse sedibus, vel etiam exilio esse damnandos*, Beda.

II. Doxology.

ALmighty God, who delivered Israel from the rage and fury of *Pharaoh*; *Joseph* from the prison, and *Jeremy* from the dungeon, was pleased to rescue and deliver our Blessed * Lord and Saviour Jesus from the bloudy designs and hands of cruel *Herod*, his eyes are ever over his children, his hand is stretched forth still for their safety and * Psal. 121. 6, 7.

and deliverance, to his holy Name be given all honour and praise, now and for ever. Amen.

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12. *Contemplation.*

AS Christ in his Birth and infancy amazed the world with his humility, his patience, his graces and wonderfull goodness: so in his Childhood and tender years, he expressed his duty and obedience to the will of his heavenly Father, and observation of the Laws of God, it was from this principle, That Christ went up devoutly to *Hierusalem* to worship, and so to fulfill the Law.

12. *Observation.*

CHrist fulfilled all righteousness, to supply the emptiness of our errors and infirmities, (*c*) and in his younger years presented

ſented himſelf a holy pattern and example of humility and obedience, (*d*) teaching all Chriſtians thereby, to begin early to be devout and reverend in Gods worſhip and ſervice. (*e*) His Parents went every year to *Hieruſalem*, at the Feaſt of the Paſſover, and when Chriſt was Twelve years old, he went with them.

12. *Confirmation.*

(*c*) Exod. 12. 2. Exod. 13. 3. Deut. 16. 1, 2, 9.
(*d*) Luke 2. 41. (*e*)

(*c*) IN Hebræorum *ſolennitatibus non ſolum tempus ſed etiam locum obſervare lex juſſerat, & ideo nec Domini Parentes extra* Hieroſolymam *celebrare Paſcha volebant*, D. Chryſ. *Quod autem* Dominus *per omnes annos cum Parentibus in Paſcha* Hieroſolymam *venit, humilitatis eſt humanæ judicium; hominis namque eſt ad offerenda* Deo *ſacrificia concurrere, & cum orationibus conciliare*, Beda in Homil. ſuper Evang. *Sequamur igitur iter humanæ converſationis ejus, ſi* Deitatis *gloriam deſiderium intueri*, Beda.

12. *Doxology.*

Psalm 134. 1.

O Praise the Lord, * laud ye the Name of the Lord, praise it O ye servants of the Lord, ye that stand in the house of the Lord, in the courts of the house of our God; O praise the Lord, for the Lord is graious; O sing praises unto his Name, for it is lovely. The Lord sent his Son to be our Saviour, and the Son for our sakes, and our example, went up yearly to *Hierusalem* to wait and worship in the holy Temple. Blessed be God the Father, Son, and holy ghost, for evermore. Amen.

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13. *Contemplation.*

AS Christ went yearly up to *Hierusalem* to worship in the Temple his heavenly Father: so he manifested his filial obedience to *Joseph*, and the Blessed Virgin his mother

mother in a daily and dutiful ſubmiſſion to their parental orders and directions, exactly obſerving the firſt Commandement of promiſe, Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

13. *Obſervation.*

VNdutiful diſobedience in children towards parents, (*f*) is dangerous if not damnable. (*g*) Therefore Chriſt offereth himſelf, as a copy and pattern of obedience (*h*) to all the ſons and daughters of men, guiding them to that honour and reverence that they owe to their parents; for thus (*i*) the Scriptures record of Chriſt, that he went down with his parents to *Nazareth*, and was ſubject unto them.

13. *Confirmation.*

(*f*) Luke 2. 51. (*g*) Exod. 20. 12. (*h*) Mat. 15. 4. (*i*) Ephes. 6. 2. (*k*).

(g) *AB ipsa autem primæva ætate parentibus obediens quemlibet corporeum laborem humiliter & reverenter sustinuit*, Basil. in lib. Religion. *Et mirabis si patri defert, qui matri subditur? non utique infirmitatis sed pietatis est ista subjectio*, Amb. titulo de subject. Iesu. (h)

Prius vivendi proponit exemplar postea verba tenus sanctionem, hac tria præcatenus opere monstrans, (i) *Diligere Deum, honorare parentes; Deum vero & ipsis præferre parentibus*, &c.

(k) *Discamus ergo & nos filii parentibus nostris esse subjecti, quod si patres non fuerint, subjiciamur his qui patrum habent ætatem; Iesus filius Dei subjicitur Ioseph & Mariæ, ego vero subjiciar Episcopo, qui mihi constitutus est Pater*, Orig. Homil. 20.

13. *Doxology.*

* Psal. 115. 1. NOt unto us, O Lord, * not unto us, but unto thy Name give the praise and glory, for thy loving mercy and thy truths sake.

ſake. Thou haſt redeemed our ſouls by the merits of thy Son, and haſt taught us how to honour our parents, by the example and rules of his holy obedience. To thee therefore, O Lord, be aſcribed all honour and glory, for ever and ever. Amen.

14. *Contemplation.*

CHriſt the eternal word, and wiſdome of God the Father, went to *Hieruſalem*, not onely to worſhip, but likewiſe to manifeſt his divine graces; and therefore at twelve years of age, he reaſoned and diſputed with the Rabbies and Doctors, hearing them, and poſing them, and asking them queſtions.

14. *Obſervation.*

THe beams of the Divine Nature began to (*l*) radiate, and to ſhine and ſhew them-

themselves in Christ, when he was twelve years of age. (*m*) Then did the rose of Sharon begin to bud, and to set and send forth his blush, fragrancy and beauty, (*n*) being full of the holy ghost, (*o*) his graces did overflow, and at that tender age, the Son of God did dispute, astonish and confound the great Rabbies, and profound Doctors of the Law.

14. *Confirmation.*

(*l*) Luke 2. 47. (*m*) Colos. 2. 9. Heb. 1. 3. Mat. 11. 9. (*n*) Colos. 2. 3. Cant. 1. 1. Isa. 35. 1, 2. (*o*)

(l) *INdica mihi, dilectissima Domina mea, mater Domini mei, quid tibi fuerit animi, quid stuporis, quid gaudii, cum dulcissimum filium tuum Dominum Iesum invenires non inter pueros, sed inter Doctores, cum omnium oculos in ipsum intentos, omnium cerneres auret ad ipsum erectas, cum de prudentia ejus & responsis pusilli & magni, docti & indocti una loquerentur? Tene, O dulcis Domina, tene quem diligis, & triduanam ejus absentiam multiplicatis delicijs*

ficiis recompenſe, D. Bern. Homil. infra Octav. Epiphan.

(m) *Cogitemus quanta eorum fuerit felicitas, qui toi diebus viderunt faciem ejus, & mellifluos ejus ſermones audierunt, & conſideraverunt in homine & puero inſignia quædam cœleſtis radiare virtutis*, D. Bern. Homil. infra octav. Epiph.

(n) *Cerne, quaſo, quemadmodum à ſingulis rapitur, à ſingulis trahitur, ſenes oſculantur, amplectantur juvenes, pueri obſequuntur*, D. Bern.

(o) *Duodecimo anno dominica, ſumitur diſputationis exordium; hic enim prædicandæ fidei Evangelio tantum numerus debebatur*, D. Ambro. lib. 2. in Lucam.

14. *Doxology.*

LEt the heavens rejoyce, * and the earth be glad; let angels and men ſing glory to God on high, who ſent his holy prophet, his anointed Chriſt our Saviour, to teach and inſtruct his Church the beams of whoſe Majeſty broke forth in his tender age, and ſhone ſo gloriouſly, that they did inlighten the ignorant, confirm the weak, convert the peryerſe and obſtinate, and con-

* Pſalm 96. 11.

found

found the proud and haughty. To this glorious Redeemer of all mankind, be given all Dominion and Power throughout all ages. Amen.

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15. *Contemplation.*

AS the Infancy and tender yeares of our Saviour did bud and blossom most Divine Graces: so his manhood and riper age did send forth rich and rare fruits, and did abound with miracles. And as he was circumcised when he was tender and young: so was he baptized, when he was at full age by S. *Iohn* in the river *Iordan*.

15. *Observation.*

CHrist was baptized, and by his example and command, he recommended that Sacrament to his Church (*p*) for ever: the Iewish

Iewiſh Circumciſion was then (q) exchanged into the Chriſtians Baptiſm, which putteth us in mind of the Death of Chriſt, and we are to be waſhed from our ſins in the laver of Regeneration, (r).

15. *Confirmation.*

(p) Mat. 3. 16. Mark 1. 9. Luke 3. 21 (q) Mat. 28. 19, 20. (r) Titus 3. 5. Eph. 5. 26. (s) Rom. 6. 4. Gal. 3. 27.

Q*Vod circumciſus erat Chriſtus, Parentes fecerunt;* (p) *parvulus enim erat, jam triginta annorum ad baptiſmum ipſe perexit; Inclinatur ſub Baptiſtæ manibus caput tremendum poteſtatibus, principatibus adorandum*, D. Bern. de Baptiſm. ſerm. 40.

(q) *Qui in plenitudine temporis venit, & in quo habitat plenitudo divinitatis, nil novit niſi plenum*, D. Bern. ſer. quarto de Circumciſ. & Baptiſm.

(r) *Tunc venit Ieſus à* Galilæo *in* Iordanem *ad* Iohannem, *ut baptizaretur ab eo. In his verbis deſcribuntur, perſonæ, loca, tempus, officium*, Remig. *Salvator ideo baptizari voluit, non ut ſibi munditiam acquireret, ſed ut nobis ſluenta mundaret*; D. Auguſ. Homil. 4. in opere imperfs

s *Qui*.

(s) *Quicunque vult baptizari, transmigret à* Galilæa *in* Iordanem, *à vitiis ad virtutes, & veniendo ad baptismum se humiliet,* D. Auguſt.

15. *Doxology.*

* Magnificat. Luke 1. 46. LEt us * magnifie the Lord, with the Bleſſed Virgin, and rejoyce in God our Saviour, who humbled himſelf for us men and for our ſalvation, by his Birth and by his Baptiſm, and hath waſhed our ſouls in his crimſon Bloud, that at the laſt day we may be preſented pure, clean, and undefiled, before God his Father, to whom, with the holy ghoſt, be all honour and praiſe for ever. Amen.

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16. *Contemplation.*

AFter Chriſt was baptized, and went ſtraight way out of the waters, lo, the heavens were opened unto him, and he ſaw the Spirit of God deſcending like a Dove

Dove, and lighting upon him; and lo, a voice from heaven saying, This is my beloved Son in whom I am well pleased. After which solemn inauguration, Iesus was led by the Spirit into the wildernes to be tempted of the Devil.

16. *Observation.*

CHrist was tempted, but first baptized, (*t*) he was led by the holy Spirit which should (*u*) ever be our guide and comfort. (*w*) He was tempted, that he might support and succour his servants in their temptations, (*x*) that he might subdue the tempter, and (*y*) make his servants more then (*z*) conquerours.

16. *Confirmation.*

(*t*) Mat. 4. 3, 10. (*u*) Heb. 2. 18. (*w*) Eph. 4. 8. (*x*) Rom. 8. 37. (*y*) Psal. 95. 8. (*z*) Luke 4. 2.

(t) *Postquam baptizatus est Dominus à* Iohanne *in aqua, ducitur à Spiritu in desertum, ut baptizaretur igne tentationis*, D. Chrys. Homil. 5.

(v) *Quisquis ergo post Baptismum majores sustinet tentationes, ne turberis; propter hoc enim suscepisti arma, ut non vaces, sed ut prælieris*, D. Chrysost. Homil. 13.

(w) *Cur seipsum quoque tentandum præbuit? ut ad superandas tentationes adesset Mediator, non solum per adjutorium, sed etiam per exemplum*, D. Aug. 4. de Trin.

(x) *Ad homines Diabolus vadit, ut tentet eos, quoniam autem adversus Christum diabolus ire non poterat, ideo contra diabolum Christus processit*, D. Chrys. in Matth. Homil.

(y) *Tunc autem maxime tentat diabolos, cum viderit solitarios*, D. Chrys. Homil. 13.

(z) *In hoc desertum, ubi tentabatur Dominus, est inter* Hierusalem *&* Hierico, *ubi morabantur latrones, qui locus vocatur* Damin, *id est, sanguinis, propter effusionem sanguinis, quam ibi latrones faciebant*, Gloss. ordinar. in 4. Matth.

16. *Doxology.*

BLessed for ever be our Lord and Saviour Iesus, who as he was circumcised and

and presented in the Temple: so he fasted, prayed, and was tempted, and * conquered Satan for mans salvation, and taught us by his example, not to yield nor faint under any tryals or temptations; to the holy name of Iesus be all honour and glory for ever. Amen. * Mat. 4. 10.

17. *Contemplation.*

SAint *Matth.* records the sacred story, * That Christ fasted fourty dayes and fourty nights, and that afterwards he was an hungred. Saint *Luke* doth vary the relation, * saying, Iesus being full of the holy Ghost, returned from *Iordan*, (where he had been baptized) and was led by the Spirit into the wilderness, being fourty dayes tempted of the Devil; and when they were ended, he afterwards hungred. * Mar. 4. 2. * Luke 4.

17. *Observation.*

CHriſt faſted forty days, and forty nights, (*a*) that we might be filled (*b*) with the joyes of heaven, and with the pleaſures at Gods right hand for evermore. (*c*) As he faſted, ſo he was tempted (*d*) forty dayes and nights together, that his ſervants might be enabled to conquer Satan, (*e*) and ſo be free from his temptations for ever. Chriſt faſted, that the ſin of eating in our firſt Parents, (*f*) might be expiated by his abſtinence, and that by Chriſts righteouſneſs and obedience, the ſons of the firſt Adam (*g*) might be readmitted and reſtored to Paradiſe.

17. *Confirmation.*

(*a*) Mat. 4. 23. (*b*) Pſal. 16. 11. (*c*) Luke 4. 2. (*d*) Mat. 4. 1, 2. (*e*) Mat. 4. 10, 11. Eph. 4. 8. (*f*) Gen. 3. 6. (*g*) Rom. 5. 19.

(a)

(a) Ἡμέρας τεσσαρακοντα πειραζόμενος ὑπὸ τοῦ διαβόλου, *Dies quadraginta tentante eum diabolo.* Luke 4. 2.

(b) *Ecce factus est in Athletis jubens agones Deus, qui coronat sanctorum vertices*, Cyril. cap. 3.

(c) *Post baptismum Christus tentatur, innuens nobis, quod postquam erimus baptizati, tentationes imminent nobis*, Theoph. in Com. in Luc.

(d) *Tentatur à diabolo Iesus quadraginta diebus, & quæ fuerint tentamenta nescimus, quod ideo forsitan prætermissa sunt, quia majora erant, quam quæ literis traderentur*, Origen. Homil. 29.

(e) *Nam nisi Iesus certasset, non mihi ille vicisset*, Ambros. in serm. lib. 4. in Luc.

(f) *Iejunavit Dominus, ostendens quod illi, qui se vult ad pugnas tentationum accingere, sobrietas est necessaria*, Ambros.

(g) *Quadraginta autem dierum, mysticum numerum recognoscis, tot enim diebus aquas abyssi effusas esse meministi, & tot jejunio dierum sanctificato refusam cœli serenioris ostendit clementiam: tot jejunio dierum* Moyses *perceptionem legis emeruit: tot annos in eremo constituti patres, panem Angelorum consecuti sunt*, Ambros. lib. 4. in Luc. * Mat. 4. 11. 13.

17. Doxology.

THe Lords holy Name be praised,* who filleth heaven and earth with the glory * Psal. 147. 8.

ry of his Majestie, and all living creatures with his goodness and plenty. And blessed be thy holy Name, O Iesu, who wast pleased to empty thy self, and to fast forty days and forty nights for poor sinners, that they might feed on manna, at thy table, O Lord, in the Kingdom of heaven. Let Angels and Archangels, with all thy Saints and Servants sing and set forth thy praise and glory world without end. Amen.

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18. *Contemplation.*

* Mat. 4. 11, 13.

WHen Christ returned from his baptism, fasting and temptation, * behold, the Angels came and ministred unto him: and hearing that *Iohn* was cast into prison, Iesus departed into *Galilee*, and leaving Nazareth, he came and dwelt in *Capernaum*; from that time Iesus began to preach, and went about doing good.

18. *Observation.*

THe light wherever it is, sends forth its brightness and beams. (*h*) Thus our Saviour, (*i*) the true light that lightneth every one that cometh into the world, shineth gloriously in good works, (*k*) preacheth repentance, (*l*) calleth his Disciples, (*m*) teacheth in the Synagogues of *Galilee*, and healeth (*n*) all manner of diseases and torments, and dispossesseth the people of Devils. (*o*)

18. *Confirmation.*

(*h*) Mat. 5. 14 15. (*i*) Iohn 1, 9. (*k*) Mat. 5. 16. (*l*) Luke 11. 34, 35. (*m*) Mat. 4. 17, 18. (*n*) Mat. 4. 23. (*o*) Mat. 4. 25.

(h) *QVia Dominus tentatorem vicerat, virtus ei addita est, quantum scilicet ad manifestationem; unde dicitur [Egressus est Iesus in virtute spiritus in* Galilæam.

Omnis

(i) *Omnis rex pugnaturus contra adversarium, prius congregat exercitum, & sic vadit ad pugnam: sic & Dominus contra diabolum pugnaturus, prius congregavit Apostolos; sic capit Evangelium predicare,* Chrys. Homil. 8. super Matth.

(k) *Quia illi, ut debiles ad medicum pervenire non poterant, Dominus studiosus medicus, circuibit graviter agrotantes, & regiones singulas,* Chrysost. ut supra.

Distat inter docens & predicans; docens enim refertur ad presentia, predicans ad futura, Tho. Aquin. Cate. Aurea. in Matth.

(l) *Non elegit Reges, aut Senatores, aut philosophes, aut Oratores; imo elegit plebeios, pauperes & indoctos piscatores,* Aug. serm. 49. de ver. Do.

(m n) *Docebat justitiæ naturales, castitatem, humilitatem, predicabat Evangelium, annuntiando bona, scil. beatitudinem celestem, mortuorum resurrectionem, & hujusmodi,* Chrys. ut supra.

(o) *Infirmitas est corporum, languor vero animarum,* Chrys. super Matth.

13. Doxology.

ALL honour be ascribed to our Blessed Redeemer, our Saviour Iesus: as for all his goodnes, so chiefly that he was pleased

led* to go in the virtue of the Spirit, from place to place, to preach the Gospel, to work miracles, and to cure his people from their infirmities, and to dispossess them of Devils, and so to set them in the way to everlasting happiness: to this blessed Redeemer be all dominion, praise and thanksgiving, now for ever. Amen. * Is. 61. 1, 2. Luke 4. 18.

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19. *Contemplation.*

WHen Christ had manifested himself to be the Son of God by many miracles, he called and ordained his Twelve Apostles: the sacred Scriptures set forth their names, their number, their office, their honour and authority; and the chief end of their vocation was, that they might be with Jesus, * and that he might send them forth to preach, and to have power to heal sickness, and to cast out Devils. * Mark 3. 14.

19. *Observation.*

CHrist, as he hath great honour for God his (*p*) Father: so hath he great care and tender kindness for the Church our mother; (*q*) and therefore he chose the Twelve Apostles, that they (*r*) and their Successors, Bishops and Pastors, might feed the Flock (*s*) of Christ, and by virtue of his Commission, preach the Gospel to all the world, (*t*) baptize all nations, and consecrate and administer the holy Sacrament in a blessed Communion of the body and bloud of Christ in remembrance of (*u*) Christs Death and Passion.

19. *Confirmation.*

(*p*) Iohn 8. 49. (*q*) Eph. 5. 23. (*r*) Mat. 10. 1. Mark 3. 14. Eph 4. 11. 1 Cor. 12. 28. (*s*) Acts 20. 28. * (*t*) Mat. 28. 19. (*u*) 1 Cor. 11. 23, 24, 25. Luke 24. 47.

(p) *Honoravit Patrem Dominus ulciſcens eum, & non toleravit homicidas & mendaces, Dei veraces filios appellari,* Theoph.

(q) *Bonus paſtor animam ponit pro ovibus: Domi-nus fecit quod monuit, oſtendit quod juſſit, pro ovi-bus ſuis animam ſuam poſuit,* Greg. Homil. 14.

(r) *Iſte numerus per multas figuras in veteri Teſta-mento præſignatus eſt. Per 12 filios* Iacob, *per 12 prin-cipes filiorum* Iſrael, *per 12 fontes viventes in Hie-lim, per 12 lapides in rationali* Aaron, *per 12 panes propoſitionis, per 12 exploratores à* Moyſe *miſſos, per 12 lapides unde factum eſt altare, per 12 lapides ſub-latos de* Iordane, *per 12 boves qui ſuſtinebant mare Æneum. Ac in Novo Teſtamento, per 12 ſtellas in corona Sponſæ, per 12 fundamenta* Hieruſalem, *quæ vidit* Iohannes, * *& per 12 portas,* Rabanus in Matth. * Reviat. 12.

(s) *Conſideratur hic ordo præcipuus, juſſit Apoſtolos ut primum docerent univerſas gentes, deinde fi-dei tingerent Sacramenta, & poſt fidem & baptiſma, quæ eſſent obſervanda præciperent,* Hieron.

(t) *Quia magna injunxerat Apoſtolis, erigit eorum ſenſus, dicens* [*vobiſcum ſum omnibus diebus, uſque ad conſummationem ſæculi*] *quaſi dicat, ne dicatis difficile eſſe injunctum negotium; Ego ſum vobiſcum qui omnia facio levia,* Chryſ. in Homil. ſupra Mat.

19. *Doxology.*

* Psa. 95. 1 O Be joyful in the Lord, *all ye lands serve the Lord with gladness, & come before his presence with a song, for Christ hath strengthened our faith by the patience and courage of the noble army of Martyrs, confirm'd us in the truth by the goodly fellowship of the Prophets, and seated his Church on himself as the head-corner-stone, and on the Doctrine of the glorious company of his Apostles. Now to this blessed Jesus be all honour, power and glory, for ever. Amen.

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20. *Contemplation.*

AS Christ went about doing of good, and chose his Apostles, and appointed their Successors for the honour and service of his Church: so all his works and words intirely aimed at Gods glory, and mans

mans ſalvation, and whiles he lived on earth, were teſtimonies of his humanity and Divinity, hypoſtatically united in one Perſon, ſeen partly in his Diſcourſes and Sermons, which were either plain and practical, or allusive and parabolical.

20. *Obſervation.*

CHriſt, though he was the natural and eternal (*a*) Son of God, yet was he pleaſed to live and converſe with the ſons of men, (*b*) fleſh of our fleſh, and bone of our bones, like unto us in all things, ſin onely excepted; and as a King, (*c*) a Prieſt, (*d*) a Prophet, (*e*) he came from the boſome of his Father, to the womb of his mother, and thence ſprang into the world to rule, to ſave, to teach his Church.

20. *Confirmation.*

(a) Iohn 1. 14. Heb. 1. 2, 3. (b) Gal. 4. 4, 5. Rom. 8. 3. Philip. 2. 7. (c) Pſal. 2. 6. (d) Heb. 7. 17. (e) Deut. 18. 15. Iohn 1. 45. Acts 3. 22. Acts 7. 37.

(a) IOhannes, *quia Deo exordium fecerat, dicens,* [*in principio erat verbum*] *tentationem Domini non deſcripſit, quia* Deus *tentari non poſſit, de quo ſermo erat: quia vero in* Matthæi *Evangelio, & in* Luca *generatio hominis ſcribitur, & in* Marco, *homo autem eſt, qui tentatur; ideo* Matthæus, Marcus & Lucas *tentationem deſcripſerunt,* Origen. in Lucam.

(b) *Quia aciem hominis* Matthæus *ſignificat: Iudæis quaſi de homine exorſus eſt ſcribere,* Hieron.

(c) *In hoc quod dicit,* [*Ieſu Chriſte*] *Regalem & Sacerdotalem exprimit dignitatem,* Rab.

Dominus ſe oſtendit ejuſdem Deum *eſſe Filium, cujus ille fuerat Propheta,* [*exinde cæpit Ieſus prædicare.*]

20. *Do-*

20. *Doxology.*

HOsanna * and Halleluiah to Christ the Son of *David*, the Son of *Abraham*. For as his works were full of wonder, so his lips were full of grace and truth; never man spake as he spake, he was meek and lowly, preaching to the poor the glad tydings of salvation, binding up the broken-hearted, proclaiming liberty * to the captives, opening the prison to them that are bound. To this King, to this Priest, to this Prophet, to this our Saviour Iesus, be all honour and obedience for evermore. Amen. * Mat. 21.

* Isa. 61. 1.

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21. *Contemplation.*

AMongst many others, Christ preached, and taught, and catechiz'd *Nicodemus*, a great Ruler in Israel, but

but an ignorant Iew, inſtructing that Rabby in the Doctrine of Regeneration and Righteouſneſs by Faith.

21. *Obſervation.*

CHriſt came into the world to call all (*d*) ſinners to Repentance, he came (*e*) to ſeek and to ſave that which was loſt: as he called poor Fiſhermen from their ſhips, (*f*) ſo he reclaimed the great Doctours of the Law from their errors, (*g*) willing that all men ſhould learn the Doctrine of Repentance, the new Birth, and ſo be ſaved by faith in Chriſt, as *Nicodemus* was.

21. *Confirmation.*

(*d*) 1 Tim. 1, 15. Luke 2. 10. (*e*) Loke 19. 10. Mat. 18. 11. (*f*) Mat. 4. 18. (*g*) Iohn 3. 1, 2, 3 to verſe 22. Iohn 7, 50. Iohn 19. 39.

(d *Cum*

(d) *Cum Dominus esset* Hierosolymis, *multi crediderunt in Nomine ejus videntes signa & prodigia, quæ faciebat ex his autem erat* Nicodemus, Aug. tract. 2. in Ioh.

(e) *Quid me criminamini, si rectifico peccatores? tam enim procul à me est peccatorum odium, quod eorum causa advenerim, nam medicus veni, non judex; ob hoc conviva fio languentium, patiorque fœtorem, ut præstem remedia,* Chrys. super Lucam. super eo quod, filius Abrahæ.

(f) Nicodemus *venit ad Iesum nocte; cupiens; scilicet, secreta ejus allocutione plenius discere mysteria fidei,* D. Chryf. Homil. 23. *Pulchre in nocte venisse dicitur, in tenebris ignorantiæ obnubilatus, ad tantam lucem nondum pervenerat, ut perfectè Deum verum crederet,* Haymo.

(g) *Nox enim in sacro eloquio, pro ignorantia ponitur, adhuc à Iudaica detenebatur infirmitate, propter ea nocte venit, trepidans hoc in die facere,* Chrys. Hom. 23.

21. *Doxology.*

LEt Iews and Gentiles, * Iudah and Israel, young men and maidens, old men and children, princes and rulers, rich and poor praise the Name of the Lord; for he hath sent his Son to preach the gospel, to con- * Psa. 148. 11, 12.

found the mighty, to instruct the ignorant, to convert the obstinate, and to proclaim salvation to all the world; Now to the blessed Trinity be all glory and praise for ever. Amen.

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22. *Contemplation.*

AS Christ preached to *Nicodemus*, so did he, most graciously, to the woman of *Samaria*, when he came to a City, which is called *Sychar*, near to the parcel of ground that *Iacob* gave to his son *Ioseph*, now *Iacobs* well was there. Iesus therefore being wearied with his journey, sate thus on the well, and it was about the sixth hour.* * John 4. v. 6.

22. *Observation.*

CHrist was pleased to discourse freely with the (*b*) woman of *Samaria*, humbly

bly to ask her a draught (i) of water, that he might drink, and in recompence of that ſlender civility, and in great compaſſion, doth teach her the way to finde the fountain of the (k) water of life, and giveth her to drink living waters, that ſhe might never thirſt again. Thus our Saviour vouchſafed to converſe with a (l) ſinner, a Samaritan, and wiſdom it ſelf, to inſtruct (m) a ſilly woman, and thereby the *Samaritans* were converted, and believed on him.

22. *Confirmation.*

(h) Iohn 4. 5. (i) Iohn 4. 7. (k) Iohn 4. 13. (l) Iohn 4. 9. (m) Iohn 4. 39. 40. 41. 42.

(h) *Sicut Apoſtoli expulſi à Iudæis, ad Gentes venerunt: ita & Chriſtus ad Samaritanos accedit*, Chry. Hom. 30. in Iohan.

(i) *Invenimus Chriſtum fortem & infirmum; fortem, quia in principio erat verbum; infirmum, quia verbum caro factum eſt. Sic ergo infirmus Ieſus itinere fatigatus, ſedebat ſuper fontem*, Chryſ. ſup. Ioh. Homil. 30. *Congruè autem diſputatio ad mulierem;*

à siti sumpsit occasionem, inde sequitur [*da mihi bibere*] Theophilac.

(k) *Sitiebat etiam Iesus mulieris illius fidem, eorum enim fidem sitit pro quibus sanguinem fudit*, Aug. li. 83. quæst. 64.

(l) *Expleta doctrina, & conveniunter ad tempus discipuli occurrunt, admirabantur quidem super abundantem Christi mansuetudinem, quoniam ita pervspicuus existens, sustinuit loqui cum tanta humilitate mulieri inopi & Samaritanæ*, Chry. Homil. 32. in Iohan.

(m) *Quia scilicet quærebat perditum, qui venerat quærere quod perierat*, Aug. Tract. 15.

22. Doxology.

* Psal. 148. 11. LEt men and women, *bond and free, and all sinners address to Christ, their Lord and Saviour. Let them admire his goodness, honour his humility, fly to his mercies, imbrace his loving kindness, and praise his holy Name; for he was pleased to discourse and converse with poor sinners, and scandalous *Samaritans*, to save their souls, and to refresh them with the waters of life, that they might never thirst again.

again. To this bleſſed Ieſus be all honour and glory, for ever. Amen.

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23. *Contemplation.*

CHriſt, as he pleaſed to teach and talk to ſingle perſons: ſo he preached to the multitudes, that by all means he might woo and win the people to ſave their ſouls, to believe the Goſpel, and thereby glorifie God his Father, who had ſent redemption and ſalvation into all the world.

23. *Obſervation.*

OVr Saviour, in his Sermon on the Mount to the multitudes, taught (*n*) who are bleſſed, (*o*) expounded the Law, (*p*) how to give alms, (*q*) how to pray, (*r*) how to faſt, (*s*) how to depend on Gods Providence, (*t*) diſcourſed of (*u*) raſh judgement, (*w*) of falſe prophets, (*x*) of

Saint

Saint *Iohn* the Baptist, (y) of the fear of God, of the spiritual feeding on the Body and Bloud of Christ, and of his heavenly Doctrine.

23. *Confirmation.*

(n) Mat. 5. 3. (o) Mat. 5. 17. (p) 6. 1. (q) Mat. 6. 5. (r) Mat. 6. 25. (s) Mat. 7. 1. (t) Mat. 7. 15. (u) Matth. 11. 4, 10, 11, 12. (w) Luke 11. 39, 40. (x) Iohn 6. 50, 51. (y) Iohn 7 chapt. (z) Iohn 8 chapter.

(n) *Omnis artifex secundum professionem suam, opportunitatem operis videns, gaudet: sic & Dominus videns, magnam congregationem populi, excitatus est ad docendum*, Chryso. Homil. 2. opere imperf.

(o) *Si quis pie & sobrie consideraverit, inveniret, in hoc sermone, quantum ad mores opportunos pertinet, perfectum vitæ Christianæ modum*, Aug. serm. Dom. in monte.

(p) *Sublimia autem præcepta Domino dicturo in monte, præmittitur, scilicet, [Et aperiens os suum docebat eos] qui dudum aperuerat ora prophetarum*, Greg. 4. Moral.

(q) *Vbi*

(q) *Vbicunque autem legitur, Dominus [aperuisse os] inspiciendum est, quia magna sunt, quæ sequuntur,* Remig. in Matth.

23. *Doxology.*

AS the beams of the Sun * thankfully return towards that glorious body, from the earth, that did radiate and send them forth: so let all sinners, enlightned with the beams of grace, reflect with all humble obedience and thankfulness on the true Son of Righteousness, our Lord and Saviour Iesus, blessed for ever. Amen. * Ps. 148. 3

24. *Contemplation.*

CHrist preached the gospel to the multitudes, that they might believe, and be saved: but more exactly and frequently to his Apostles, because they were to be shepherds of his Flock, leaders of his people, pil-

pillars of his Church, and Confessors and Martyrs to seal his Truth. Therefore did he more distinctly call them, more compleatly impower them, more precisely name them, and more freely send them to preach the gospel, saying, the Kingdom of God is at hand.

24. *Observation.*

(r) OVr Saviour taught his Apostles what to doe, and what to suffer; (s) how to love him, and how to take up his Cross; (t) how to value the world, and how to respect their lives for Christs sake; (u) teacheth the world how to entertain his Ministers,, (w) and promiseth great rewards for small kindness to his servants.

24. *Confirmation.*

(r) Mat. 10. 1, 6, 18, 19. (s) Mat. 10. 37, 38.

38. (t) Mat. 10. 39. (u) Mat. 10. 40. (w) Mat. 10, 41, 42.

(r) *Benignus & clemens Dominus ac Magister, non invidet servis, atque discipulis suis virtutes suas; sicut ipse caruerat omnem languorem & infirmitatem; Apostolis quoque tribuit potestatem, ut curent omnem languorem & infirmitatem*, Hieron. in commentar. in cap. 10. Matth. *Catalogus Apostolorum ponitur, ut extra hos, qui sunt pseudo-Apostoli, extrudantur*, idem Hieron.

(s) *Tota autem virtutis Dominicæ potestas in Apostolis refertur*, Hilar. can. 10.

(t) *Mors Sanctorum bonis in adjutorium, malis in testimonium, ut inde perversi sine excusatione pereant, unde electi exemplum cupiunt, ut vivant*, Hil. can. 10. in Matth.

(u) *Nolite timere persecutorum sævitiam, & blasphemantium rabiem, quia veniet dies judicii, in quo & vestra virtus, & illorum nequitia demonstrabitur*, Hil. can. 10. in Matth.

(w) *Dominus ad prædicationem discipulos suos mittens, docet pericula non timenda, affectum subjicit religioni, aurum supratulerat, ac de zona excusserat, dura Evangelistorum conditio*, Hier, super [*qui vos recipit, me recipit*] *Repromittit honorem suscipientibus Apostolos, ut Christum suscipiant, & etiam Patrem: quid autem huic honori fiat æquale, ut quis*

Patrem & Filium accipiat, Chryſ. Homil. 36. Matth.

24. *Doxology.*

O All ye Saints and ſervants of the Lord, bleſs and praiſe the holy Name of Ieſus; for he who deſcended is the ſame alſo that aſcended up* far above all heavens, that he might fill all things: and he gave ſome Apoſtles, and ſome Evangeliſts, and ſome Prophets, and ſome Paſtors and Teachers, for the perfecting of the Saints, for the work of the Miniſtry, for the edifying of the Body of Chriſt, to whom with the Father, and the holy Ghoſt, be all honour and glory for evermore. Amen.

* Eph. 4. 10, 12.

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25. *Contemplation.*

AS Chriſt did preach to his Apoſtles, and to the multitudes: ſo did he to the Ci-

Cities, Towns and Villages, where he wrought his miracles, that he might confirm his works by his Word. So Saint *Matthew* * presents the History of Christs life and actions, (when Iesus had made an end of commanding his Twelve Disciples, he departed thence to preach and to teach in their Cities.)

* Mat. 11. 1.

25. *Observation.*

IEsus went about doing of good, (*a*) healing all that were diseased, (*b*) preaching the Gospel, (*c*) promising salvation to all who did believe, (*d*) and threatning the unbelievers with the judgements of hell for their impiety, ingratitude, and infidelity.

25. *Confirmation.*

(*a*) Mat. 11. 1. (*b*) Mat. 4. 17. (*c*) Mark 16. 15, 16. (*d*) Mat. 11. 20, 24, 25. 2 Pet. 2. 9.

(a) *Postquam discipulos suos Dominus ad prædicandum mittens, præmissis verbis eos instruxit; ipse etiam quod docuerat verbum, factis implevit, offerens primam prædicationem Judæis*, Raban. 4. in Matth.

(b) *Pulchrè autem de speciali doctrina, qua instruxerat Apostolos, ad generalem transit in civitatibus prædicando de cælis ad terras descendit, ut omnes illuminaret, in quo facto monentur etiam sancti Prædicatores, ut omnibus prodesse studeant*, Remig.

(c) *Post prædicationem atque doctrinam signorum offertur occasio, ut per virtutum miracula præterritus apud audientes sermo firmetur*, Hieron. in 8. Matthæi.

(d) *Multis Dominus exprobraverat civitatibus, quia post factas virtutes, & signa quàm plurima non egerat pœnitentiam*, Hieron. super veh. tibi Cora.

25. *Doxology.*

BLessed be the God and Father of our Lord Iesus * Christ, who, as he was born at Bethlem, brought up at Nazareth, and died at Hierusalem: so, whiles he lived, he went about doing of good, healing all

* 2 Cor. 1. 3.

all diſeaſes, teaching and preaching the glad tydings of the Goſpel, in the Cities, Towns and Villages of Iudea. To this everlaſting and immortal King, Prieſt and Prophet, be aſcribed all honour and glory for ever. Amen.

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26. *Contemplation.*

CHriſt, the Lords Anointed Prophet, did ſhew and ſet forth many miracles, and preach many Sermons. But he was not ſo ſharp and plain in any, as in that which he preached againſt the ſins of the Scribes and Phariſees, who have Eight ſeveral woes denounced * againſt their hypocriſie.

* Mat. 23. v. 13, 14, 15, 16, 23, 25, 25, 29.

26. *Obſervation.*

IN this Sermon our Saviour tells and rebukes the Phariſees, (e) Firſt for their pride,

pride, then for hypocriſie, (*f*) for their cunning cruelty, (*g*) [devouring widows, houſes, and for a pretence making long prayers] for their compaſſing of Sea and Land to make one proſelite, (*h*) for their blindneſs and ignorance, (*i*) for their craft and diſhoneſty, paying petty tythes to the Church, as Mint, Aniſe, Commin; but omitting weightier matters of the Law, Iudgement, Mercy and Faith, for their external cleanneſs, (*k*) and their internal filthineſs, for murthering the Prophets, and building, and (*l*) garniſhing their tombes, (*m*) for being as ſubtile and ſupple as (*n*) ſerpents, and as venemous as vipers.

26. *Confirmation.*

(*e*) Mat. 23. 2. (*f*) Mat. 23, 5, 6, 7. (*g*) Mat. 23. 14. (*h*) Mat. 23. 15. (*i*) Mat. 23. 17. (*k*) Mat. 23. 25. (*l*) Mat. 23. 25. (*m*) Mat. 23. 30. (*n*) Mat. 23. 33.

(e) *Videndum est quomodo quis super Cathedram sedeat, quia non Cathedra facit sacerdotem, sed sacerdos Cathedram; non locus sanctificat hominem, sed homo locum*, Chryſ. ſuper Matthæ. Homil. 43.

(f) *Sicut aurum de terra eligitur, & terra relinquitur; ſic & auditores doctrinam accipiant, & mores relinquant*, Chryſ. Hom. 13.

(g) [*Væ vobis Scribæ & Phariſæi Hypocritæ*] *iſtud væ non ex pronuntiantis contingit peccanti, ſed ex peccatis, quibus dignum ſe præbet ad ſuſceptionem iſtorum, quæ Deus diſciplinæ cauſa pronuntiavit*, Orig. Tract. 25.

(h i k l) [*Væ vobis*] *quia præceperat* Dominus *propter alimoniam ſacerdotum & Levitarum*, (*quorum pars erat* Dominus) *omnium rerum offerri in Templo* Decimas: *Phariſæi hoc unum habebant ſtudii, ut quæ vilia fuerant comportarentur, cætera quæ erant majora parvi pendebant*, Hieron. ſuper Væ vobis.

(m) *Omnia mala, quæ in ſingulis generationibus à conſtitutione mundi pati meruerunt, omnes iniqui, ſuper noviſſimos Judæos venerunt, quia Chriſtum reppulerunt*, Chryſ. Hom. 46.

(n) *Omnium peccata impiorum; tantum malum mereri non potuerunt, quantum peccata Judæorum, ut corporalia paterentur, qualia paſſi ſunt à Romanis? & ſic poſtmodum omnes generationes eorum uſque in finem ſæculi projicerentur à Deo, & ludibrium fierent*

Gen-

Gentibus universis. Quid nempe pejus potest fieri, quam filium Dei cum misericordia & humilitate venientem non suscipere, sed tali modo interficere? Chry. Hom. 46. opere imperf.

26. Doxology.

* 1 Tim. 6. 16. TO the immortal, * invisible, onely wise God, be devoted and dedicated power and praise; for he searcheth the hearts, and tryeth the reins of the proudest Pharisees, he seeth the thoughts of the most cunning Scribes, and discerneth all the ways of the most dissembling Hypocrites, all things are plain and naked in the sight of God. Let us therefore worship him and his Son Iesus with reverence and godly fear, forever. Amen.

27. Contemplation.

AS God complained to *Abraham* of *Sodom* and *Gomorah*, because their sinnes were

were very grievous, * and the Prophet a- * Gen. 18. 20.
gainſt Bethel * and Samaria: ſo Chriſt cri- * 1 Kings
eth out againſt the City of Hieruſalem for 13. 32.
her pride, her cruelty, her diſobedience, her irrepentance, and many other horrid ſins, and after threatens her with bitter judgements, and utter deſolation.

27. *Obſervation.*

OBſtinacy, (o) impenitency, (p) apoſtacy, (q) cruelty, murder, (r) and killing of Gods Prophets, are remarkable teſtimonies of wilfull, incorrigible ſinners, and moſt certain provocations and forerunners of Gods heavy wrath and diſpleaſure, and (s) a wilfull refuſal of mercy, haſtens and hurries on grievous judgements, and (t) fearful indignation.

27. *Confirmation.*

(o) Iſa. 48. 4. (p) Rom. 2. 5. (q) Luke 8.

13. (r) Gen. 9. 6. Mat. 26. 52. Rev. 13. 10. (s) Mat. 23. 37, 38.

(p) *Post prædicta, ad civitatem convertit Dominus sermonem, ex hoc erudire volens auditores, unde dicit, Hierusalem, Hierusalem,* Chryſoſt. in Hom. 75.

(q) *Hæc autem duplicatio, Hierusalem, Hierusalem, miſerentis eſt & valde diligentis,* Chryſoſt. ut ſupra.

Hierusalem, non ſaxa & ædificia civitatis, ſed habitatores vocat, quam Patris affectu plangit, Chryſ. ut ſupra.

Prævidens ruinam civitatis illius, & plagam quæ Romanis ſuperventura erat, recordabatur quidem ſanguinis ſanctorum ſuorum, qui effuſus erat ab illis, & poſtmodum effundendus, Chryſ. Hom. 46.

(r) *Non dixit, occidiſti & lapidiſti, ſed occidis & lapidas, quaſi hanc propriam & naturalem conſuetudinem habens, ut occidas & lapides Sanctos,* Chryſ. Hom. 75.

(s) *Occidiſti, lapidaſti, exterebraſti Sanctos, quomodo* (t) *Salvaberis, quæ ad te medicum pervenire non permittis?* Chryſ. ut ſupra.

27. Doxology.

LEt the holy * Patriarchs, Prophets, Apo- * Te Deum.
ſtles, Diſciples, Confeſſors and Martyrs praiſe God for their courage, their patience, their faith and love to the Truth, Oh right dear in the ſight of the Lord is the death of his Saints, he will revenge their bloud on earth, and crown their heads in heaven with victory and everlaſting happineſs; to him be given immortality and honour, world without end. Amen.

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28. Contemplation.

AS Chriſt followed many, ſo a great company [at his Paſſion] of the people followed him, and of women which alſo lamented and bewailed him; and Chriſt moved with compaſſion,

to ſave their ſouls, preacheth * to them before his Death.

28. *Obſervation.*

CHriſt turns the womens weeping for him [going to be crucified] to ſorrow for themſelves; (u) Ieſus turning unto them ſaid, Daughters of Hieruſalem, weep not for me, but for your ſelves, and for your children, (w) for the days are coming, in the which they ſhall ſay, Bleſſed are the barren, and the pappes that never gave ſuck.

(u) Luke 23. 29.

28. *Confirmation.*

(u) Luke 23. 27, 28. (w) Luke 23. 29. Iſa. 2. 19. Hoſea 10. 8. Rev. 6. 16.

(u) *Multa quidem turba crucem Domini, ſed non una eademque mente ſequebatur*, Beda cap. 93.

Iubendat deplorantibus eum in futura mala proſpectum intendere, & ſuper illis flere, Theoph.

(w) *Irru-*

(w) *Irruente bello in terra Iudæorum, cuncta simul perierunt magni & parvi.* Cyrill. *Refert Iosephus, instantibus Iudæis Romanis, passim Iudæos cavernas montium, colliumque petiisse spelunças,* Beda cap. 93.

28. Doxology.

LEt men and women, * virgins and wives, young men and maidens, old men and children praise the Name of the Lord, for he hath tender compassion for all the Daughters of Hierusalem, and for all his Saints and Servants, abundance of loving kindness and mercies. To thee therefore, O Saviour Iesu, be all honour and glory now and for ever. Amen. * Psal. 148.

29. Contemplation.

AS many of Christs Sermons were plain, personal, and practical, so many others were allusive and parabolical,

as

as that of the ſeed, * and he ſpake many things unto them in parables, ſaying, Behold, a ſower went forth to ſow.

* Mat. 13. 3. 1.

29. *Obſervation.*

THe ſeed, alludes to Gods Word, (x) which ſometimes falls by the way-ſide, then cometh (y) the wicked one, and catcheth it away, that which was ſown in his heart, (z) ſometimes to ſtony ground, and then the ſeed periſheth for want of root, ſometimes amongſt thorns, (a) that is, cares of the world, and deceitfulneſs of riches, which choak it, and ſometimes the ſeed falls into good grounds, that is, into the meek ears and humble hearts of believing and underſtanding hearers, (b) and they thrive and bring forth fruit, ſome thirty, ſome ſixty, ſome an hundred fold.

Mat. 13. 19. 4. 15.

29. Confirmation.

(x) Mat. 13. 3, 4. (y) Mat. 13. 19. (z) Mat. 20. 21. (a) Mat. 13. 22. (b) Mat. 13. 23. Luke 8. 8.

(x) *Loquitur autem Dominus per similitudinem: Primo quidem ut attentiores faceret auditores, consueverunt nempe homines obscuris se exercitare, & spernere manifesta. Deinde, ut non caperent indigni, quæ mystice dicebantur*, Theoph. in 8. ca. Lucæ.

(y) *Extra domum docebat per parabolas, sed intra domum parabolam discipulis exposuit*, Origen super Lucam.

(z) *In parabolis enim erat locuturus, & facti ipsius genere significat eos, qui extra Ecclesiam positi sunt, nullam divini sermonis posse capere intelligentiam*, Hilar.

(a) *Quamvis in mente non ita fecerit, nec per parabolas sermonem contexit. Tunc enim turba solæ erant, & plebs incomposita; hic autem Scribæ & Pharisæi*, Chryl. Hom. 45. in Matth.

(b) *Perspicua Dominus miscet obscuris, ut per ea quæ intelligant, provocentur ad illorum notitiam, quæ non intelligunt*, Hieron. in Matth.

29. Do-

29. *Doxology.*

LEt the Preachers ſow, and the hearers of * Gods Word faithfully and humbly receive the pure ſeed of Gods grace, not in ſandy, ſtony, nor thorny ground, but in a meek heart and humble ſpirit, that they may chearfully return always the fruits of praiſe and thankſgiving to Almighty God, through Ieſus Chriſt our Lord. Amen.

* Mat. 13. 23.

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30. *Contemplation.*

CHriſt put forth another parable of the tares,* ſaying, The kingdom of heaven is like unto a man, which ſowed good ſeed in his field, but whiles men ſlept his enemy came and ſowed tares among the wheat, and went his way.

* Mat. 13. 24.

30. *Ob-*

30. *Observation.*

OVr Saviour, and his true ſervants, ſow no ſeed in Gods Church but pure wheat (*c*) the word of grace, (*d*) and truth, (*e*) peace and holineſs, (*f*) and faith, hope, and charity, (*g*) and the way and means to everlaſting life: but the Devil [the common enemy of mankind] (*h*) with all his wicked inſtruments, Atheiſts, Hereticks, and Schiſm-ticks, they ſow the tares of infidelity, diſſention, rebellion, and all kind of miſchiefs and wickedneſs amongſt the pure ſeeds of grace. (*i*)

30. *Confirmation.*

(*c*) Mat. 13. 24. (*d*) Mat. 13. 25. 38. (*e*) 2 Cor. 4. 7. Eph. 1. 13. (*f*) 2 Cor. 13. 11. Heb. 12. 14. (*g*) 1 Cor. 13. 13. Ioh. 3. 16. (*h*) Mat. 13. 25. Rom. 1. 32. 1 Tim. 3. 1, 2, 3, 4, 5, 6.

(c) *Hoc est diabolicæ machinationis, veritati semper errorem miscere*, Chrys. 47. Hom. in Matthæum.

(d) *Modum insidiarum Diabolus ostendit, dicens,* [*Cum autem dormirent homines, venit inimicus*] *errat post veritatem existit, quod & rerum exitus testatur*, idem ut supra.

(e) *Post Prophetas fuerunt Pseudoprophetæ, & post Apostolos Pseudoapostoli, & post Christum Antichristus*, Chrys.

(f) *Hinc apparet Diaboli malignitas, tunc enim seminavit quando universa erant completa, ut magis noceret agricolæ studio*, Chrysost. Homil. 47. in Matthæum.

(g) *Nisi Diabolus viderit, quid imitetur, vel quibus insidietur, non tentat*, Chrysost. Homil. 47. in Matthæum.

(h) *Hæretici, & male viventes sunt Zizania, Schismatici, spicis corruptis sunt similes, & sunt paleæ*, Aug. quæst. Evang. cap. 2.

(i) *Cum Diabolus aspersis pravis erroribus, falsisque opinionibus superseminasset, hoc est, præcedente nomine Christi, Hæreses superjecisset, magis ipse latuit, atque occultissimus factus est*, Aug. quæst. Evan. cap. 2.

30. *Doxology.*

LEt God arise, * and let his enemies be scattered. Let them also that hate him flee before him, but let the righteous be glad and rejoyce before God. Let them also be merry and joyful, for he loveth the seeds of grace in his servants hearts, and preserveth them from the Devil, and all their enemies. O sing unto God, and sing praises unto his Name, and rejoyce before him for evermore, and world without end. Amen, Amen. * Psal. 68. 2.3

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31. *Contemplations.*

IN another parable Christ taught the people, saying, The kingdom of heaven is like to a grain of mustard seed, which is indeed the least of all seeds; * but when it is grown, it is the greatest amongst herbs, * Mat. 13. 32.

and becometh a Tree, ſo that the birds of the air come and lodge in it.

31. *Obſervation.*

MVſtard ſeed is a very ſmall grain, but it groweth quickly both great and fruitful; (*k*) the branches thereof do ſpread, (*l*) and prove lodgings and entertainment for the birds of the air, and thus the pure Word of God, both growes and thrives in all true Believers hearts, whole branches ſpread as high as heaven, and over all the world, with faith, hope, and charity, (*m*) and good works of mercy and piety. (*n*)

31. *Confirmation.*

(*k*) Mat. 13. 31. (*l*) Mark 4. 30, 31. Luke 13. 19. (*m*) 1 Cor. 13. 13. (*n*) Mat. 5. 16. Mark 4. 20.

(*k*) *Regi-*

(k) *Regnum cœlorum prædicatio Evangelii est & notitia scripturarum, quæ duelli ad vitam de qua dicitur ad Iudæos, auferetur à vobis regnum Dei: hujusmodi ergo regnum cœlorum est simile grano synapis*, Hier. super Matth.

(l) *Granum synapis ad fervorem fidei pertinet, vel eò quod dicatur venena expellere*, August. de quæst. Evang.

(m) *Homo qui seminat in agro suo, à plerisque Salvator intelligitur, qui in animis credentium seminat*, Hier. ubi supra.

(n) *Quis autem est iste qui seminat, nisi sensus noster & animus, qui suscipiens granum prædicationis & fovens sementem humore fidei, facit in agro suæ pectoris pullulare?* Hier. ubi supra.

31. *Doxology*.

GIve ear, O heavens, and hear, O earth, ascribe ye greatness unto the Lord, he is the rock, his work is perfect, O God of truth, and without iniquity, just and right is he, his mercies are infinite, his works are wonderful, he can raise a tree from the seed of grace, whose branches shall spread, and

whose

whose top shall reach to heaven, and whose fruit shall never fade or fail. * To this Creatour and Preserver of his servants be glory and dominion for ever. Amen.

* Psal. 1. 4.

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32. *Contemplation.*

CHrist taught the people in another parable, That the kingdom of Heaven is like unto leaven,* which a woman took and hid in three measures of meal, till the whole was leavened.

* Mat. 13. 33.

32. *Observation.*

THe word of God, as leaven hid in meal, is diffusive, and apt to ferment, to season and swell, to incorporate, (o) and to impart its vertue and nature to the meal and substance, (p) whereinto it is diffused: and a very drop or grain of grace, as a little leaven, is able to season and sanctifie (q) the inward and outward man.

32. *Confirmation.*

(o) Mat. 13. 33. (p) Luke 13. 20. (q) 1 Cor. 15. 10. (r) Amos 4. 5. 1 Cor. 5. 6. Gal. 5. 9. (s)

(o) *Sicut fermentum multam farinam transmutat in suam virtutem, ita & vos totum mundum transmutabitis*, Chrys. Hom. 47.

(p) *Ita & vos cum subjecti eritis impugnatoribus vestris, tunc eos superabitis*, Chrysostom. ubi supra.

(q) *Sicut fermentum suffoditur, non desinitur, sed paulatim ad suum habitum omnia transmutat: sic in prædicatione vestra continget*, Chrysostom. ubi supra.

(r) *Fermentum dilectionem, eo quod facit fervescere, mulierem sapientiam*, August. quæst. Evang.

(s) *Charitas in vestra mente recondita, eousque crescere debet, ut totam mentem in sui perfectionem commutet*, Raban.

32. De-

32. *Doxology.*

O Praise God in his holiness, praise him in the firmament of his power, * praise him in his noble acts, praise him according to his excellent greatness, for he doth season the hearts of his servants with the wholesom leaven of his word, and sanctifie their souls with the graces of his holy Spirit. Now to the blessed Trinity, Father, Son, and holy Ghost, be all honour and glory for ever. Amen.

* Psa. 150. 1, 2.

33. *Contemplation.*

OVr Saviour Iesus taught, That the kingdom of heaven is like unto treasure, * hid in a field, the which when a man hath found, he hideth, and for joy thereof, goeth and selleth all that he hath, and buyeth that field.

* Mat. 13. 44.

33. *Observation.*

THe parables of the graine of mustard seed, and of the leaven, hid in three measures of meal, set forth the powerful operation of Gods word. But this (t) of the hid treasure, presents the excellency, the worth and dignity, (u) and the transcendent value and esteem, which all Christians ought to have on Gods holy word. (w)

33. *Confirmation.*

(t) Prov. 2. 2. 4. Mat. 6. 19, 20. (u) Iohn 6. 68. (w) 6. 63. Ier. (x) 15. 16. Ezek. (y) 3. 3. Rev. 10. 9. (z)

(n) *Prædicatio Evangelii occulta est in mundo, & si non vendideris omnia, non ejus eam; & cum gaudio hoc oportet facere,* Chryl. Hom. 48. in Matth.

(u) *Hic quidem thesaurus gratis invenitur,* Hilar. can. 13.

(w) *Thesaurus in agro absconditus est, cœleste desiderium*, Greg. in Hom. super Evang.

(x) *Cœlorum regnum ita terrenis rebus simile dicitur, ut ex his quæ animus novit, surgat ad incognita, & discat ignotum amare*, Greg. ubi supra.

(y) *Thesaurus iste Dominus, in quo sunt omnes thesauri sapientiæ & scientiæ absconditi*, Hier. super Matth.

(z) *Thesaurus iste, Deus verbum est, qui in carne Christi videtur absconditus, aut sancta Scriptura, in quibus reposita est notitia Salvatoris*, Hieron. ubi supra.

33. Doxology.

THou, O Lord, art full of compassion and mercy, long suffering, plenteous in goodness * and truth, thou fillest thy servants souls with the rich treasures of thy holy word, and with the hopes and joys of the kingdom of Heaven: I will thank thee O Lord my God, with all my heart, and praise thy Name for evermore. Amen.

* Psal. 86. 15.

Vers. 12.

34. Contemplation.

CHrist our Saviour sets a second, but higher valuation on the Gospel, saying, * the kingdom of Heaven is not onely as treasure hid in a field, but is far above all precious pearls and jewels, which when the merchant hath found, he sells all that he hath to purchase them. * Mat. 13. 40.

34. Observation.

A Christian, like a merchant, ought to be active and (a) diligent, to labour and travel, to adventure danger, to run risques and hazards, to search and find out, to gain and possess the precious pearl (b) of eternal life.

34. Confirmation.

(a) Prov. 31. 14. Isa. 23. 8. Mat. 13. 35. (b) Mat. 6. 33. Mat. 12. 28. Mark 1. 15. Luk. 6. 20. Luke 10. 9. (c) Prov. 10. 4. Prov. 12. 27. 2 Pet. 3. 14.

(a) *Evangelica prædicatio non solum multum lucrum præbet ut thesaurus, sed etiam preciosa est ut margarita,* Chrysost. Homil. 48. in Matth. *In prædicatione duo oportet adesse, scil. ab hujus vitæ negotiis superari, & vigilantem esse, quod negotiatio designat,* Idem ut supra.

(b) *Bona margarita possunt intelligi Lex & Prophetæ: unde ergo* Marcion & Manichæi, *unde ergo pretiosissima margarita est scientia Salvatoris, & Sacramentum Passionis & Resurrectionis ejus, quod cum invenerit homo negotiator similis* Pauli, *Omnia quasi purgamenta contemnit, ut Christum lucrifaceret,* Hier. super Matth.

(c) *Per margaritam preciosam intelligitur vitæ cælestis dulcedo, quam inventam, omnia vendens emit,* Greg. Hom. 2. in Evang.

34. *Doxology.*

REjoyce in the Lord, O ye righteous, for it becometh well the just to be thankful, * sing unto the Lord a new song, sing praises lustily unto him with a good courage, for the Lord hath opened the riches of his treasure on earth, and hath adorned the Church, his Spouse, with the precious pearls and jewels of the kingdom of Heaven. To him be given all honour and glory world without end. Amen. * Psal. 33. 1.

35. *Contemplation.*

CHrist preached and said, That the kingdom of Heaven is like unto a Net, * that was cast into the sea, and gathered of every kind, which when it was full, they drew to the shoar, and set down, and gathered * Mat. 13. 47.

thered the good into veſſels, but caſt the bad away.

35. *Obſervation.*

THe Church of God, (*d*) as a Net caſt into the ſea, gathereth ſome of all kinds, Iews and Gentiles, Greeks and Barbarians, (*e*) bond and free. There promiſcuouſly good and bad, juſt and unjuſt, (*f*) Hereticks, Schiſmaticks, Apoſtates, Atheiſts, meet together with true Catholicks, and humble-hearted and faithful Chriſtians. But at the end of the world (*g*) the Angels ſhall come forth, and ſever the wicked from amongſt the juſt. (*h*)

35. *Confirmation.*

(*d*) Mat. 5. 47, 48. (*e*) Acts 2. 9, 10, 11. (*f*) Mat. 13. 49, 50. (*g*) Mat 13. 41, 42. (*h*) 2 Cor. 11, 13, 25.

(d) *Postquam per prædictas parabolas Evangelium prædicationem commendaverat, ut non confidamus in prædicatione solum, neque fidem solam nobis æstimemus sufficere ad salutem, aliam parabolam subjecit terribilem, de sagena*, Chrysost. Homil 48. in Matth.

(e) *Impleto* Hieremiæ *vaticinio dicentis, Ecce ego mittam ad vos piscatores multos,* * Hieron. * Jer. 16. 16.

(f) *Postquam audierunt* Petrus & Andreas, Jacob & Iohannes, [*sequimini me faciam vos piscatores hominum*] *contexuerant sibi ex veteri & novo Testamento, sagenam Evangelicorum dogmatum, & miserunt eam in mare hujus sæculi, quæ usque hodie in mediis fluctibus tenditur*, Hieron.

(g) *Sancta Ecclesia sagena comparatur, quæ & piscatoribus est commissa, & per eam quisque ad æternum regnum à præsentis sæculi fluctibus trahitur, ne æterna mortis profundo mergatur*, Gregor. Hom. 1. in Evang.

(h) *Boni in quietissimo portu requiescunt, & malos Gehennæ flammam suscipit*, Raban.

35. Doxology.

O Give thanks unto the Lord, for he is gracious, and his mercy endureth for ever. * Let them give thanks whom the * Psal. 107. 1, 2, 3.

Lord

Lord hath redeemed and delivered from the hand of the enemy, and gathered them out of the Lands, from the East, and from the West, from the North, and from the South. Oh that men would therefore praise
* Verſ. 8. the Lord * for his goodneſs, and declare the wonders that he doth for the children of men. To him be all honour and glory for ever. Amen.

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36. *Contemplation.*

WHen Saint *Peter* came to Chriſt, and ſaid, Lord, how oft ſhall my brother ſin againſt me, and I forgive him, till ſeven times? * Ieſus ſaith unto him, not until ſeven times, but until ſeventy times ſeven, * Therefore is the kingdom of Heaven like unto a certain King, which would take account of his ſervants.

* Mat. 18. 21, 22.

* Mat. 18. 23.

56. Observation.

CHrist teacheth his Church to exercise the works of mercy and charity, in the parable of a King, (i) forgiving his servant Ten thousand talents, (k) who when he fell down at his feet, and worshipped him, (l) praying for patience, and promising payment, (m) the Lord was moved with compassion, and forgave the debt. But this great Act of charity, requited with unparallel'd cruelty upon a fellow servant, the mercilesse Creditor, being a large Debtor to his Lord and King, (n) is justly delivered over to the Tormentors, till he should pay all that was due: so likewise (o) shall my heavenly Father do unto you, if you from your hearts forgive not every one his brother their trespasses. (p)

36. Confirmation.

(i) Mat. 18. 25. (k) Mat. 18. 26. (l) Mat. 18. 27. (m) 18. 28. (n) Mat. 18. 31, 32. (o) Mat. 18. 33. (p) Mat. 18. 35.

(i) *Putavit quidem* Petrus, *se aliquid magnum dicere, sed quid amator hominum Christus respenderit, subditur.* [*non dico tibi usque ad septies, sed usque septuagies septies.*]

(k) *Audeo dicere & si septuagies octies, ignoscat, & si centies, & omnino quoties peccaverit ignosce* Aug. Ser. 15.

(l) *Si enim Christus millia peccatorum invenit, & tamen omnia donavit, vale subducere misericordiam,* Aug. ut supra.

(m) *Familiare est Syro, & maxime Palæstino, ad omnem sermonem suum, parabolam jungere, ut quod per simplex præceptum ab auditoribus teneri non potest, per similitudinem exemploque teneatur.* Hier. super Matth.

(n) *Omnis vitæ nostræ ratio petenda est à Rege, quando omnes nos præsentari oportuerit, ante Tribunal Christi,* Origen. tract. 6. in 18. Matth.

(o) *Larga Dei benignitas & clementia erga peccatores conversos, Dominus semper paratus est per baptis-*

ptiſmum & pœnitentiam peccata dimittere, Remig.

(p) *Tortores dicuntur Dæmones, quia ſemper ad hoc parati ſunt, ut perditas animas ſuſcipiant, & in pœna æternæ damnationis eos torqueant*, ut ſupra Remig.

36. Doxology.

IT is a good thing to give thanks unto the Lord, and * to ſing praiſes to thy Name, O thou moſt higheſt; for thy mercy is above all thy works; Thou, O King of heaven, forgiveſt thy ſervants ten thouſand talents, and penitent-ſinners ten thouſand ſins, teaching all men charity and mercy by thy own example. To thee therefore, O Lord, Father, Son, and holy Ghoſt, be all honour and glory for evermore. Amen.

* Pſal. 92. 1.

* John 13.

37. *Contemplation.*

CHrist taught his Disciples, in the parable of the sheep, and of the shepherd, telling them, * that he was the door of the sheep-fold, that he was the good shepherd, who laid down his life for his sheep, no man taketh it from me, * but I lay it down of my self, I have power to lay it down, and have power to take it again.

* John 10. 8. 11.

* John 10. 18.

37. *Observation.*

OVr Saviour said to Saint Thomas, * I am the way, the truth, and the life. (q) Saint Iohn standing with two of his Disciples, and looking upon Iesus as he walked, he said, Behold the Lamb of God. (r) Christ preaching to his Disciples, tells them, (s) I am the door, (t) I am the good shepherd.

* John 14. 6.

herd. That his Church may learn to hear and obey the voice and command of the chief Bishop and shepherd of all mens souls, (*u*) and that a true shepherd may be known and distinguisht (*w*) from a sacrilegious thief, or timorous lazy hireling.

37. *Confirmation.*

(*q*) Iohn 1. 36. (*r*) Iohn 10. 1. (*s*) Iohn 10. 11. Isa. 40. 11. Ezek. 34. 23. (*t*) Iohn 10. 4. (*u*) Heb. 13. 20. 1 Pet. 2. 25. (*w*) 1 Pet. 5. 4. Iohn 10. 8, 12.

(*q*) *Ostium Scripturas vocavit Dominus, ha enim cognitionem Dei aperiunt, ha oves custodiunt, & lupos supervenire non permittunt, haereticis impetum praludenter*, Chrys. Hom. 5. 8.

(*r*) *Pastorem scipsum, & ovem Dominum differentem praedicat, quia enim adducit nos Patri, ostium se dicit, quia vero procurat pastorem*, Chrysost. Hom 58.

(*s*) *Petrus pastor, & caeteri Apostoli pastores, & omnes boni Episcopi; ostium vero nemo nostrum se dixit, hoc sibi ipsi Dominus proprie tenuit*, Augustin. tract. 46.

(*t*) *Ma-*

(t) *Mali pastores sunt fures & latrones; aut certe ut multum mercenarii*, Aug. ut supra.

(u) *Fecit quod monuit, ostendit quod jussit, pro suis ovibus animam suam posuit, ut oves quas redemeret, carnis suæ alimento saturaret*, Gregor. in Homil. 14.

(w) *Non enim pastor sed mercenarius vocatur, qui non pro amore intimo oves dominicas, sed ad temporales mercedes pascit, qui lucrum animarum non quærit, sed terrenus commodis inhiat, honore Prælationis gaudet, aliud in Ecclesia quærit, non Deum quærit*, Aug. de verbis Dom. ser. 47.

37. Doxology.

O Praise the Lord, for the Lord is my Shepherd; * therefore can I lack nothing. He shall feed me in a green pasture, and lead me forth beside the waters of comfort: he shall convert my soul, and bring me forth in the paths of righteousness, for his Names sake. We are his people, and the sheep of his flock. To him therefore, as the chief * Shepherd, and Bishop of our souls, let us ascribe all praise, ho-

* Psal. 23. 1, 2, 3.

* 1 Pet. 2. 25.

honour and obedience, for evermore. Amen.

38. *Contemplation.*

CHrist instructed a certain Lawyer, who tempted him, and seemed to be earnest to inherit eternal life, and said, What is written in the Law? how readest thou? and he answering said, * Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour as thy self. Christ replyed, Thou hast answered right, this do, and thou shalt live. But the Lawyer, willing to justifie himself, said unto Iesus, And who is my neighbour? on which occasion Christ presented a parable, saying, A certain man went down from Hierusalem to Iericho, and fell amongst thieves, who did rob and wound the poor traveller. *

* Luke 10. 27.

* Luke 10. 30.

38. Ob-

38. *Observation.*

MAny Phariſaical and carnal wits are more full of querks and curioſities, then of any ſincere deſires of the Truth, of ſaving grace, (x) or the concerns of eternal life, (y) and pretending to know the Law, will not know who is their neighbour; and many who abound with much knowledge, have little or no charity. And therefore Chriſt hath taught his Church a perfect Leſſon, (z) by the example of the good Samaritan, * condemning and commanding the Lawyer out of his ovvn confeſſion, [Go thou and do likevviſe.]

* Luke 10. 37.

38. *Confirmation.*

(x) Luke 10. 33. Mat. 22. 35, 36. (y) Mark 8. 11. Mat. 16. 1, 1 Tim. 1. 4. (z) Luke 10.

(x) E-

(x) *Erant enim quidam verbosi circumeuntes totam regionem* Iudæorum, *incusantes Christum, & dicentes, quod præceptum* Moysi *inutile diceret: Ipse autem quasdam novas doctrinas promeret: volens igitur legisperitus seducere Christum, ut aliquid contra* Moysen *loqueretur, adest tentans ipsum, magistrum vocans, doceri non patiens,* Cyril.

(y) *In hoc quod quærit [quis est meus proximus] vacuus à dilectione proximi ostenditur,* Cyril. *Qui non credit in Christum, nescit proximum suum; & qui Christum nescit, Legem nescit,* Ambr. in loc.

(z) *Sive Iudæus, sive Gentilis, non cavilleris auxiliari, quæcunque mala fuerit passus,* Chrys. *Nihil enim tam secundum naturam, quam juvare consortem naturæ,* Ambros. ut supra.

38. Doxology.

PRaise the Lord O my soul, * and all that is within me, praise his holy Name. Praise the Lord O my soul, and forget not all his benefits, who forgiveth all thy sins, and healeth all thy infirmities, which saveth thy life from destruction; and crowneth thee with mercy, and loving mercies.

* Psal. 103. 1, 2, 3, 4.

To thee, O Lord, be ascribed all praise and power for ever. Amen.

39. *Contemplation.*

CHrist taught the people by the parable of the marriage of the Kings son, saying,

* Mat. 22. 2, 3. * The kingdom of heaven is like unto a certain king, who made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding, and they would not come.

39. *Observation.*

GOd is very gracious, (*a*) and wooeth sinners to salvation; (*b*) courts and invites them to the marriage of his Son: (*c*) but wicked sinners are perverse and obstinate, and do not onely make light of heavenly invitations, but scornfully and cruelly (*d*) intreat his servants and messengers,

which

which barbarous usage provoked the King to wroth, to raise armies * to destroy those murderers, and to burn up their city.

* Mat. 22. 7.

39. *Confirmation.*

(a) Mat. 22. 2. (b) Hosea 11. 3. (c) Mat. 22. 5, 6. (d) Mat. 23. 30, 31. Luke 14. 21.

(a) *Parabolam autem istam solus* Matthæus *narrat, similiter quidem* Lucas *commemorat, sed non est hoc, sicut ipse ordo indicat*, August de Evangel. concor.

(b) *Ergo quando misit servos suos, jam invitati prius erant, à tempore* Abrahæ, *cui Christi incarnatio promittebatur*, Chrys. homil. 41.

(c) *Nonnulli vocati, gratiam non solum respuunt, sed etiam persequuntur*, Chrysost. Homil. 38. in Evang.

(d) [*Missis exercitibus*] *per hoc exercitus Romanos intelligimus, sub duce* Vespasiano *in Tito, qui occisis* Judææ *populis, prævaricatricem incenderunt civitatem*, Hieron. super verba [*missis exercitibus*,]

39. Doxology.

* Psa. 66. 1. O Be joyful in God all ye lands, * sing praises unto the honour of his Name, make his praise to be glorious, for the great King of heaven and earth hath made a marriage for his Son Christ Jesus; and he is espoused to his Church for ever; he inviteth poor sinnners to the Marriage-feast, to eat the bread of angels, and to drink the waters of everlasting life. To this immortal King of glory be all honour and praise for evermore. Amen.

40. Contemplation.

CHrist was pleased to preach to the Publicans and sinners, who drew near to hear him, but whiles they heard with reverence, the Pharisees and Scribes murmured and filled with envy, on which occasion our Saviour taught * them in the parables

* Luke 15, 4, 8, 11.

of

of the loſt ſheep, the piece of ſilver, and the prodigal ſon.

40. *Obſervation.*

OVr Lord and Saviour, as he much deſireth, ſo he much rejoyceth at the converſion of a ſinner, (e) as a good ſhepherd who hath found his loſt ſheep (f) as a poor woman who hath found her loſt groat; (g) as a tender-hearted father who hath found his loſt prodigal ſon.

40. *Confirmation.*

(e) Luke 15. 6. Mat. 18. 12. 1 Pet. 2. 25.
(f) Luke 15. 8. (g) Luke 15. 11, 12, 13. Luke 15. 32.

(e) *Didiceras in ſuperioribus, ſecularibus occupationibus non teneri, caduca non præferre perpetuis: jam vero adverſus errorem remedia tibi bonus medicus demonſtravit, ſpem veniæ Index miſericors non negavit,* Ambroſ. in Luc. de ove centeſ.

[*Publicani & Peccatores*] *id eſt, qui publica exigunt vectigalia vel conducunt, & qui lucra ſeculi per negotia ſectantur*, Gloſſ.

Dives Paſtor, cujus, nos omnes, centeſima portio ſumus, Ambr. homil. 34. in Luc.

Una ovis tunc perit, quando peccando homo paſcua vitæ reliquit, Gregor.

Cum paſtor invenisſet ovem, non punivit, non duxit ad gregem urgendo, ſed ſuperponens humero, & portans clementer annumeravit gregi, Gregor Nyſſenus.

(f) *Per præcedentem parabolam docemur, quod Deus nos fecit, & non ipſi nos, cujus paſcuæ oves ſumus: ſubjungitur ſecunda parabola, qua genus humanum comparatur drachmæ quæ periit*, Cyril.

(g) *Tres ex ordine* Lucas *parabolas poſuit, ovis quæ perierat & inventa eſt, drachma perierat & inventa eſt, filius qui erat mortuus & revixit, ut triplici remedia provocati vulnera noſtra curemus*, Amb. lib. 7. in Luc. de ove centel.

Chriſtus ut Paſtor te ſuo corpore vehit, quærit ut mater Eccleſia, recipit Deus Pater, Ambroſ. ut ſupra.

40. *Doxology.*

* Pſa. 100. 1, 3, 3, 4. O Be joyful in the Lord all ye lands, * ſerve the Lord with gladneſs, and come

come before his presence with a song, be ye sure that the Lord he is God, it is he that made us, and not we our selves, we are his people, and the sheep of his pasture. O goe your way into his gates with thanksgiving, and into his courts with praise. Be thankful unto him and speak good of his name, for the Lord is gracious, his mercy is everlasting, and his truth endureth from generation to generation, even so be it. Amen, Amen.

41. *Contemplation.*

CHrist taught his Disciples how to pray, and what to say, both for matter and form, that is, Our Father which art in heaven, &c. and then preach't, and made an Exposition on the Lords Prayer. In the parable of a friend, from whom a neighbour importuned at midnight to borrow three loaves of bread, pressing the courtesy

* Luke 11, 2

* Luke 11, 5

with

with neceſsity, for a friend of mine in his journey is come unto me, and I have nothing to ſet before him.

41. *Obſervation.*

CHriſt is our Mediatour and Advocate, (*b*) full of compaſsion and mercy, (*i*) a moſt chearful friend in the greateſt wants and miſeries, (*k*) and ſupplieth his ſervants in their moſt bitter extremities; Firſt, teaching them how to pray, and then ſpeedily granting to (*l*) them what they pray for, or elſe providing for them what is far better.

41. *Confirmation.*

(*b*) Gal. 1. 19. 1 Tim. 2. 5. Heb. 9. 15. 1 John 2. 1. (*i*) Phil. 3. 4. (*k*) Math. 11. 19. (*l*) Luke 11. 9. Mat. 7. 7.

Now

(h) *Non frustra Dominus & ipse oraße, & discipulos orare docuiße scribitur, quia & aliter quam docuit, utriusque in se vita continet mysterium, & perfectio non viribus nostris, sed precibus obtinenda*, Beda in Lucam.

(i) *Amicus iste Deus est, qui omnes amat, & omnes salvos vult fieri*, Ambros. exemplo Dom. in Lucam.

(k) *Quis autem nobis est amicior, quum qui pro nobis corpus suum tradidit*, Ambrosius ut supra.

(l) *Qui differt, dare vult, ut amplius desideret datum, ne vilescat cito datum, [noli mihi molestus esse] forsitan etiam ob hoc differt, quasi ingeminans tui assiduitatem, & frequentiam erga se, ut agnoscas, quia donum Dei sit, & in timore donata custodias*, Basil.

41. *Doxology.*

I Will magnify thee, O God my King, and I will praise thy name * for ever and ever, every day will I give thanks unto thee, and praise thy name for ever and ever. The Lord is gracious and merciful, long-suffering, and of great goodness, he is a Comfor-

* Ps. 145. 1, 2, 8.

ter, a Father and a Friend to all his children, he will hear and help all who in diſtreſs call upon him faithfully. To him be all honour and glory for evermore. Amen.

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42. *Contemplation.*

CHriſt in a Sermon taxed the Phariſees, becauſe they were exceſsively proud and covetous; and though they derided him, * yet he taught them, ſaying, [No ſervant can ſerve two maſters, ye cannot ſerve God and Mammon.] and then was pleaſsd to inlarge his diſcourſe in the parable of the rich man, and the beggar Lazarus.

* Luke 16. 13.

verſe 19.

42. *Obſervation.*

MEn, who are lovers of themſelves, are (as Saint *Paul* obſerves) * covetous, boaſters, proud, blaſphemers, diſobedient

* 2 Tim. 3. 2.

to

to parents, unthankful, unholy, (*m*) such was the Pharisaical temper, to be a saint (*n*) in shew, but inwardly a wolf or Devil; or as the mercileſs Glutton cloathed in purple and fine linen, (*o*) and fared deliciouſly every day, when a poor beggar is ready (*p*) to ſtarve for want of bread, ſadly complaining at the mercileſs gates.

42. *Confirmation.*

(*m*) Mat. 23. 28, 33. Mat. 7. 15. (*n*) Luke 10. 3. Acts 20. 29. (*o*) Luke 16. 19, 20. (*p*) Luke 16. 21.

(m) [*VAE vobis Scribæ & Phariſæi hypocritæ*] *hoc dicit Dominus, quod foris hominibus oſtenderent ſanctitatem, vel quoties ingreſſuri erant templum, aut ſacrificia oblaturi, aut per dies feſtos, ſeipſos & veſtimenta ſua, & utenſilia lavant, & à peccatis nemo ſeipſum purgabat: pone quod Deus odit ſordes corporum & vaſorum, quanto magis ſordes conſcientiæ horret.* Chryſoſtom. ſuper Matthæum Homil. 44.

(n) *Veſtimentum ovile eſt ſpecies Chriſtianitatis &*

simulat & religionis: nulla autem res sic exterminat bona, sicut simulatio, nam malum sub specie boni celatum, dum non cognoscitur, non cavetur, Chrys. ut supra.

(o) *Potens sermo de Divite & Lazaro similitudinaris scriptus in parabola, ut innotescat, quod, qui terrenis affluunt opibus, nisi velint opitulari necessitatibus pauperum, gravem incurrent sententiam*, Cyril.

(p) *Quia nemo ei ad visitandum aderat, tesiantur canes, & ulcera, quæ nullus hominum lavare aignebatur & contractare fere mites lambunt*, Chrys. in hom. 40. super Evang.

Multus erat nitor vestium, & delicatus ciborum apparatus apud illum divitem, qui induebatur purpura, & bysso, & epulabatur quotidie splendide, mortuus tamen est, & sepultus in inferno, Bern. serm. in Pastor. cong.

42. Doxology.

PRaise the Lord ye servants, O praise the name of the Lord, * the Lord taketh the simple out of the dust, and lifteth the poor out of the mire, that he may set him with the princes, even with the princes of his

* Psa. 113, 1, 6, 7.

his people: Blessed be the name of the Lord from this time forth for evermore. Amen.

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43. *Contemplation.*

CHrist spake this parable unto certain which trusted in themselves, * that they were righteous, and despised others. Two men went up into the Temple to pray, the one a Pharisee, the other a Publican. * Luke 18. 11.

43. *Observation.*

PHarisees and Publicans, (q) holy men and hypocrites, (r) good men and bad come to Church, and meet in the Temple, (s) [the house of Prayer] at their devotions: but God knoweth the thoughts, and searcheth the hearts of all men, (t) and as he pleaseth to justify and pardon humble and

and penitent ſinners, (*u*) ſo he abaſheth and puniſheth proud and haughty Hypocrites.

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43. *Confirmation.*

(*g*) Luke 18. 10. (*r*) Mat. 13. 47, 48. (*s*) Mat. 21. 13. John 2. 14, 15, 16. (*t*) 1 Cor. 3. 9. Rom. 8. 27. (*u*) Rom. 2. 6. Pſa. 62. 12. Mat. 16. 27.

(*q*) *Nunc enim bonos malosque communiter quaſi permiſtos, piſces fidei ſagena continet, nec ſed litus indicat, ſagena Eccleſiæ quid trahebat*, Greg. hom. 11. in Evang.

(*r*) *In domo Dei non debent emere & vendere, ſed orationibus tantum vocare*, Orig. in Mat. cap. 21. tract. 25.

(*s*) *Nemo ergo in oratorio agat, niſi id quod factum eſt, unde & nomen accepit*, Auguſtin. in Regula.

(*t*) *Latro eſt & templum Dei in latronum convertit ſpeluncam, qui lucra de religione ſectatur*, Hiero. ſuper (Iactavit Ieſus in Temp.

(*u*) *Geminos aurigas & duas bigas in ſtadio poſitas ſermo præſens proponit; in altera quidem juſtitiam*

cum

cum ſuperbia; in altera peccatum & humilitatem, ſicut humilitas per ſui eminentiam peccati pondus ſuperat, & ſolvens attingit Deum: ſic ſuperbia ob ſui molem de facili juſtitiam deprimit, Chryſ. hom. ut ſupra.

43. *Doxology.*

MY ſoul doth magnify the Lord, and my ſpirit hath rejoyced in God my Saviour, for he hath regarded * the lowlineſs of his ſervants, and hath pitied penitent Publicans; he ſcattereth the proud Phariſees in the imagination of their hearts, putting down the mighty from their ſeat. He exalteth the humble and meek. To this immortal and eternal Father be all honor and glory for evermore. Amen. * Lu. 1, 46

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44. *Contemplation.*

CHriſt ſaid, * The Kingdom of Heaven is like unto a man that is an houſhold- * Mat. 20. 1.

er,

er, who went out early in the morning to hire labourers into his Vineyard, and when he had agreed with the labourers for a peny a day, he sent them into his Vineyard.

44. *Observation.*

CHrist is (Pater-familias) the great Housholder of all the world, his Church (*w*) is his Vineyard, all men ought to be labourers, and not idle (*x*) loyterers in Gods Vineyard, (*y*) every true labourer shall certainly receive his wages, (*z*) And God doth promise, as he did to Abraham, [a] to all his faithful servants, to be their exceeding great reward.

[a] Gen. 15. 1.

44. *Confirmation.*

(*w*) Mat. 20. 1, 2. Mat. 20. 3, 4, 5 (*x*) Ioh. 15. 1. Isa. 5. 1, 2, 3. (*y*) Mat. 20. 6, 7. (*z*) Iohn 4. 36.

(w) *Homo Paterfamilias Christus est, cui cali & terra quasi una est domus; familia autem cælestium & terrestrium & inferiorum creaturarum*, Chrys. hom. 34. oper. imperf.

(x) *Vinea ejus est justitia, in qua diversa species*, i. e. *mansuetudo, castitas, patientia, cæteræque virtutes, homines hujus vineæ*, i. e. *justitiæ ponuntur cultores*, Chrys. ut supra.

Conditor noster habet vineam, universam scilicet ecclesiam, Greg. in hom. super Evang.

(z) *Dominus Iesus Christus, ipse est Paterfamilias, & vineæ procurator, sicut & ipse est ostium & ostiarius: ipse enim est venturus ad judicium, ut unicuique reddat, secundum quod gessit; vocat ergo operarios, & reddit illis mercedem quando omnes congregabantur in judicio, ut unusquisque accipiat secundum opera sua*, Remig.

44. *Doxology.*

THou, O Lord, hast brought a vine out of *Egypt*, thou hast cast out the heathen * (with Atheists, Hereticks and Schismaticks) and planted it, thou madest room for it, and when it had taken root, it filled the land, the hills were covered * with the sha-

* Psal. 80. 8, 9, 10.

* Mater Ecclesia,

ſhadow of it, and the boughs thereof were like the goodly Cedar-trees, ſhe ſtretched forth her branches unto the ſea, and her boughs unto the river. Thou, O Lord, haſt a tender care of the Vineyard that thy right hand hath planted. To thee therefore be given all praiſe and thankſgiving for evermore. Amen.

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45. *Contemplation.*

* Luke 19. 10, 11,

AT the converſion of *Zaccheus*, * Chriſt proclaimed publickly, The Son of man is come to ſeek & to ſave that which is loſt; and he added and ſpake a parable, and ſaid, The Kingdom of God ſhould immediately appear, he ſaid therefore, A certain Nobleman went into a far Countrey for to receive for himſelf a kingdom, and to return, and he called his ten ſervants, and delivered them ten pounds, and ſaid unto them, Occupy till I come.

45. *Observation.*

THe Church of God is his Treaſure-houſe, the Word and Sacraments (*b*) his Treaſure, all his ſervants are his Treaſurers, (*c*) their duty is to improve their truſt, to give an accompt of their time (*d*) and talents. Idleneſs, as it is the daughter of ſloth, ſo it is the mother of ſhame and ſorrow. (*e*) God giveth the light of his grace to man, and man muſt let that light ſo ſhine, (*f*) that he may glorify his Father which is in heaven.

45. *Confirmation.*

(*a*) Mat. 6. 19, 20, 21. (*b*) Luke 12. 33. (*c*) Luke 19. 15. (*d*) Luke 19. 22. (*e*) Ezek. 16. 49. Eccleſ. 10. 18. (*f*) Matth. 5. 16.

(a) *Nihil ita pecunias concupiſcere facit, ut gloriæ cupido; propter hoc namque famulorum greges, & auro opertos equos, & argenteas menſas expectant homines, non ut utilitatem aut voluptatem impleant, ſed ut multis oſtendantur; & hoc eſt quod dicit Dominus,* [*Nolite theſaurizare vobis theſauros in terra*] Chryſ. hom. 22. in Mat.

(b) *Eſt profecto quidam modus manducandi illam carnem, & bibendi illum ſanguinem; quomodo qui manducaverit & biberit, in Chriſto manet, & Chriſtus in eo,* Auguſtin. de verbis Dom. ſuper Iohan. cap. 6.

(c) *Nullum negotium aliud erat, niſi dogma regni ſui, intentis mortalibus prædicatum per ſuos diſcipulos; idem autem omnium documentum eſt, eadem fides, vinum baptiſma, & ob hoc mina una ſingulis datur,* Euſeb.

(d) *Qui tranſacto longo tempore, pro vita ſua laborare neglexerunt, quaſi tota die otioſi ſtabant,* Chry. hom. 19.

(e) *Natura luminis eſt, ut lucem quocunque circumferatur emittat, illatumque adibus tenebras interimat, luce dominante,* Hil. can. 4.

45. *Doxology.*

[a] Pſa. 105. 1, 2, 3.

O Give thanks unto the Lord, * and call upon his name; tell the people what things

things he hath done. O let your ſongs be of him, and praiſe him, and let your talking be of his wondrous works, for he inricheth his ſervants with the treaſure of his grace, and will fill their hearts with the glory of his Majeſty. To him be given praiſe and thankſgiving for ever. Amen.

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46. *Contemplation.*

CHriſt ſaid, The Kingdom of heaven is likened to ten Virgins, which took their lamps, and went forth to meet the Bridegroom, * and five of them were wiſe, and five of them were fooliſh. The fooliſh took their lamps, and take no oyle in them. But the wiſe take oyle in their veſſels with their lamps, * Mat. 25. 1, 2, 3.

46. 06.

46. *Observation.*

SOme Christians are diligent and wise, (*f*) others are negligent and foolish, (*g*) all who have lamps in their hands, have not oyl in their lamps, (*h*) a sleepy security in sin may shut the doors, (*i*) and endanger the loss of heaven, and separate foolish sinners from the presence of the Bridegroom for ever. (*k*)

46. *Confirmation.*

(*f*) Mat. 25. 1, 2. (*g*) Mat. 25. 3. (*h*) Luk. 15. 32. (*i*) Mat. 25. 12. Mat. 24. 42. (*k*) Mark 13. 33.

(f) *In hac parabola punitionem inducit Dominus etiam ei, qui utilitatem non affert, neque copiose hac, quibus indiget sibi præparat*, Chrysost. homil. 79.

(g) *Sancta Ecclesia decem virginibus similis denuntiatur, ubi mali cum bonis, reprobi cum electis ado*

admixti sunt, recte simile virginibus prudentibus & fatuis perhibetur, Greg. hom. 4.

(h) *Lampades quæ manibus gestantur, opera sunt,* Aug. serm. 22.

(i) *Qui recte credunt, & juste vivunt assimulantur quinque prudentibus: qui autem profitentur fidem Iesu, non autem se præparant bonis operibus ad salutem, reliquis quinque virginibus fatuis,* Greg. hom. Evang. 12.

(k) *Qui dormit, non corpora vera, sed phantasmata intendit, & vacuus vigilat de his quæ videat: sic nimirum sunt, quos mundi amor rapit,* Hier.

Vigilare debet omnis Christianus, ne imparatum eum inveniat Domini adventus, Augustinus ad Hesich.

46. Doxology.

LEt our hearts indite good matter, and let our tongues* be as the pens of ready writers. For our Saviour Iesus is fairer then the sons of men, full of grace are his lips. God hath blessed him for ever, and he hath blessed his Spouse the Church, and made her all-glorious within. The Virgins are her fellows, and bear her company.

* Psal 45. 1, 2. 25. 16

There-

Therefore let us praiſe the Lord with joy and gladneſs, and worſhip his holy name for evermore. Amen.

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47. *Contemplation.*

OVr Lord Ieſus in another parable ſaid, that the kingdom of heaven is as a man travelling into a far Countrey, who called to him his own ſervants, and delivered unto them his goods; and to one he gave five talents, to another two, and to another one, to every man according to his ſeveral ability, and ſtraight way took his journey.

47. *Obſervation.*

GOd, as a good and gracious Maſter, (*l*) calleth his ſervants to imployment, truſteth them with the Treaſures of his grace and mercy, (*m*) allotting to every one a talent and proportion ſuitable to his abi-

lity,

lity, (*n*) expecting an improvement when he cometh to reckon, and then (*o*) the Lord rewardeth the faithful and slothful servants according to their works.

47. *Confirmation.*

(*l*) Mat. 25. 14, 15. (*m*) 2 Cor. 12. 9. Rom. 1. 5. (*n*) Mat. 25. 16, 17. Rom. 2. 6. Rev. 22. 12.

(l) *HAEc parabola inducitur contra eos, qui non solum pecuniis, sed nec verbo nec alio modo prodesse proximis volunt, sed omnia occultant,* Gloss.

(m) *Homo qui peregre proficiscitur, redemptor noster est, qui in ea carne quam assumpserat, abiit in cœlum;* Greg. hom. 9. Evaog.

(n) *In quinque, & duobus, & uno talento, diversas gratias intelligimus, quæ unicuique traditæ sunt,* Chrys. hom. 59. oper. imperf.

(o) *Qui habent sensus exercitatos salubriter conversari, & ad majorem scientiam seipsos erigentes, & studiose docentes, lucrati sunt alia quinque,* Origen. Tract. 32.

47. *Doxology.*

REjoyce in the Lord, O ye righteous, for it becometh well the juſt to be thankful. * Praiſe the Lord with Harp, ſing Pſalms unto him with the Lute, and inſtrument of ten ſtrings, for the word of the Lord is true, and his works are faithful; he delivereth the rich talents of his abundant mercies to his unworthy ſervants, and rewardeth thoſe who love and fear him with eternal life. To him therefore, with the Father, and the Holy Ghoſt, be all honour and glory for ever. Amen.

* Pſal. 33, 1, 2.

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48. *Contemplation.*

AS Chriſt was exceeding gracious in his practical and parabolical Sermons: ſo was he moſt wonderful in his works and miracles. Firſt, turning * water into wine

* John 2, 11, 12.

at a marriage at *Cana* in *Galile*, and the mother of Iesus was there, and Iesus and his Disciples were called to the marriage.

48. *Observation.*

CHrists Sermons did inform and instruct (*p*) the people, but his miracles did convert them to believe, confirm them in the truth, (*q*) and did amaze and confound his greatest adversaries. (*r*) Christ, by his miracles did manifest his Fathers glory, (*s*) and declare to all the world his own Divine Power, (*t*) that he was the Sonne of God. (*v*)

48. *Confirmation.*

(*p*) Mat. 4. 17. Isa. 61. 1. (*q*) Mat. 11. 4, 5. Isa. 35. 6. (*r*) Mat. 12. 22, 23. Mark 2. 12. (*s*) Mat. 16. 16. Iohn 6. 69. (*t*)

(p) *Exinde cœpit Dominus prædicare, ex quo tentatus, famem vicit in deserto, avaritiam sprevit in monte, vanam gloriam repercussit in Templo*, Chryl. hom. 6. oper. imper.

(q) *Per doctrinam & miracula Christi, tam discipuli quam turbæ instruantur*, Gloss. in Mat.

(r) *Tria signa simul in uno homine perpetrata sunt, cæcus videt, mutus loquitur, possessus à Dæmone liberatur*, Hier.

(s) *Turbæ autem quæ minus eruditæ videbantur, Domini semper facta videntes, mirabantur*, Raban.

(t) *Denegavit quidem Petrus aliquid eorum esse Iesum, quæ arbitrabantur Iudæi, confessus est autem* [*Tu es Christus*] *quod nesciebant Iudæi, sed & quod majus est, Filius Dei vivi, qui & per prophetas dixerat* [*Vivo ego dixit Dominus*] Orig. in com. sup. 16. Mat.

(v) *Et ideo dicitur vivus, quia supereminet omnibus habentibus vitam, quoniam solus habet immortalitatem, & est fons vitæ*, Origen. ut supra.

48. *Doxology.*

SIng praises unto the Lord, O ye Saints of his, and give thanks unto him for a remem-

membrance of his * holiness, for his wrath endureth but the twinckling of an eye, and in his pleasure is life. Therefore shall every good man sing of thy praise without ceasing. O my God, I will give thanks unto thee for ever. Amen. * Psal. 30. 4. 13.

49. *Contemplation.*

AS Christ turned water into wine at the marriage in Cana: so * when he came to Hierusalem, he went into the Temple of God, and cast out all them that sold and bought in the Temple, and overthrew the tables of the Money-changers, and the seats of them that sold Doves, and said, It is written, My house shall be called the house of Prayer, but ye have * made it a den of thieves. * Mat. 21. 12. * Mat. 21. 13.

49. *Observation.*

SAcriledge, (*w*) profaneſs, (*x*) buying and ſelling, (*y*) are abominable ſins and preſumptious, eſpecially in Gods Houſe, (*z*) which offences Chriſt our Saviour, in great zeal and moſt holy paſſion, did deteſt and correct. Churches are (*a*) places devoted by ſome pious Founder, conſecrated for Gods worſhip, and pious uſes, (*b*) and therefore to be (*c*) frequented ever, and imployed with holy reſpects, (*d*) and Divine reverence. (*e*)

49. *Confirmation.*

(*w*) Rom. 2. 22. (*x*) Mat. 21. 12. Iſa. 56. 7. Mark 11. 17. (*y*) Mark 11. 16. Ier. 7. 11. (*a*) 1 Kings 5. 11, 12, 13, 17. (*b*) 1 Kin. 8. 1, 2, 3. (*b*) 1 Kings 8. 22. 64. Levit. 26. 2.

Hoc

(w) *Hoc erat proprium boni filii, ut ad domum curreret patris, & illi honorem redderet: & tu imitator Christi factus, cum ingressus fueris aliquam civitatem, primo ad ecclesiam curras*, Chrys. Hom 37. sup. Matth.

(x) *Sicut cum videris arborem pallentibus foliis, intelligis quia vitium habet in radice: sic cum videris populum indisciplinatum, sine dubio cognosce, quia sacerdotium ejus non est sanum*, Chrysost. ut supra.

(y) *Sciendum est, quod juxta mandata legis, in venerabili Templo Domini, de cunctis pene regionibus Judæorum populo illuc confluente innumerabiles immolabantur hostiæ*, Hier. super Matth.

(z) *Dominus cernens in Domo Patris negotiationem seu latrocinium, ardore spiritus concitatus, tantam hominum multitudinem ejecit è Templo*, Hier. super verba, (Jesus intravit in Temp.)

(a) *Latro est, & Templum Dei in latronum convertit speluncam, qui lucra de religione sectatur*, Hier. ut supra.

(b) *In Templo Dei non debent vendere & emere, sed orationibus tantum vocare, qui congregantur, quasi in Domo orationis*, Orig. in Matth. 21.

(c) *Nemo in oratorio aliquid agat nisi quod factum est, unde & nomen accepit*, August. in Regula.

(d) *Manifestum hoc est, non semel, sed iterum à Domino esse factum*, Augusti de Con. Evan. lib. 2. cap. 67.

(e) *In*

(e) *In hoc major est accusatio Iudæorum, quoniam cum hoc idem bis fecesset* Dominus, *morabantur tamen in sua dementia,* Chryſ. hom. 68.

49. *Doxology.*

* Pſal 4.7 I Will come into thy houſe, O Lord, even upon the multitude of thy mercies, * and in thy fear will I worſhip towards thy holy Temple; for the Lord is in his holy Temple, the Lords Seat is in Heaven: bleſſed be the man whom thou chuſeſt, and receiveſt unto thee, he ſhall dwell in thy Court, and ſhall be ſatisfied with the pleaſure * of thy Houſe, even of thy holy Temple, that he may ſing praiſes to the honour of thy name, for ever. Amen.

* Pſal. 65 4.

Pſal. 65.1.

50. *Contemplation.*

AS Chriſt, in great zeal, drove profaneſs out of the holy Temple; ſo in great mercy he wrought many ſtupendious miracles

miracles, to amaze and allure, to convince and to convert, and to confirm and comfort the people in the grace of faith and salvation of their souls.

50. *Observation.*

CHrist was as well the Physitian of the body, as of the soul; (*f*) he cured Iairus daughter, (*g*) the ten lepers, (*h*) the Centurions servant, (*i*) Saint Peters mother-in-law, (*k*) the possessed with devils, (*l*) Malchus ear smote off by Saint Peters sword, (*m*) made the blind to see, (*n*) the lame to walk, (*o*) the deaf to hear, (*p*) Christ raised the dead to life, (*q*) cured all diseases and infirmities; (*r*) the withered hand, (*s*) the man sick of the palsie, (*t*) the poor impotent creature, who had been diseased eight and thirty years, who sate at the poole of Bethesda, (*t*) the woman who had been troubled twelve years with a bloudy issue, (*v*) the man who had the dropsie, (*u*) at

Christs command the fig-tree withereth (x) the winds and seas are calmed, (y) Christ walketh on the waters of the sea, as on dry dry land, (z) Christ with a few loaves and a few fishes fed many thousands, (a) and at his command the fishes of the sea keep his Coffers, and be his treasurers.

50. *Confirmation.*

(f) Mark 5. 42. (g) Luke 17. 14. (h) Mat. 8. 13. (i) Mat. 8. 14, 15. (k) Mat. 8. 16. (l) Luke 22. 51. (m) Matth. 9. 30. (n) Mat. 15. 30. (o) Mat. 11. 5. (p) Mat. 4. 23. (q) Mat. 12. 13. (r) Mat. 9. 6, 7. (s) Iohn 5. 8. (t) Mat. 9. 20. (v) Luke 14. 4. (w) Mat. 21. 18. (x) Iohn 6. 18, 21. (y) Mat. 14. 25. (z) Mat. 14. 19. (a) Mat. 17. 27.

* *Quando novum sit aliquid, signa Deus facere consuevit praestans sua potentiæ pignora*, Chr. hom. 14. super Mat.

Dei

(f) *Dominus puellam in domo, juvenem extra portum, Lazarum in sepulchro suscitat*, Grego. 4. moral.

(g) *Inopinate & mirifice sanati sunt leprosi, concedente Deo iis salutem*, Cyril,

(h) [*Et sanatus est puer ab illa hora*] *velocitatem admirare, neque enim solum curare, sed inopinate & in momento temporis, hoc facere, virtutem Christi ostendebat*, Chrys. hom. 27. in Mat.

(i) *Sanitas quæ confertur à Domino, tota simul redit, nec sufficit esse sanatam, sed ut virum, i.e. vehementia fortitudinis indicetur additum est* [*surrexit & ministrabat ei*] Hier. in Mat.

(k) *Dæmones & morbos solo verbo repellebat Dominus, ut his signis & virtutibus ostenderet se ad salutem generis humani venisse*, Remig.

(l) *Nunquam pietatis suæ Dominus obliviscitur, illi justo mortem inferunt ipse persequentium vulnera sanat*, Beda cap. 92. in Luc.

(m) *Fidem cæcorum affirmant & contestant, quoniam adulationis verba non erant, quæ dixerant, postea curationem adjungit*, [*& aperti sunt oculi*] Chr. hom. 33. in Mat.

(n) *Multitudo eorum qui curabantur, & facilitas sanationis, turbas in stupore mittebat*, Chryso. homil. 53.

(o) *Iohannes interficiendus ab Herode, suos discipulos mittit ad Christum, ut per hanc occasionem videntes signa atque virtutes, crederent in eum*, Hiero.

in princip. Commentar. in capit. 11. Matth.

(p) *Passiones corporales divinitatis virtute sanabat, spirituales verbo pietatis*, Chrys. hom. 8. opere imperf.

(q) *In Evangelio quo utuntur Nazarai & Hebionitæ, homo iste, qui aridam habet manum cementarius scribitur, istiusmodi vocibus auxilium precans, scil. cementarius eram manibus victum quæritans, precor te Jesu ut mihi restituas sanitatem, ne turpiter mendicem cibos,* [*& manus restituta sanitati*] Hier. super verba [*extende manum.*]

(r) *Ejusdem virtutis sit & animæ & corporis vitia dimittere sit tamen carnale signum ut probetur spirituale. (ait paralytico. Surge, tolle lectum*, Chrysost. hom. 30.

(s) *Ostruere divinæ sapientiæ superabundantiam non solum sanat, sed & lectum portare jubet Dominus, ut & credibile faceret miraculum, & nullus existimet phantasiam esse quod factum est*, Chrys. hom. 36. in Johan.

(t) *Credidit, dixit, tetigit, quia his tribus, fide, verbo, & opere omnis salus acquiritur*, Gloss. in verbo, (*si tetigero tantum vestimentum.*)

(u) *Neglectis Judæorum insidiis, liberat Jesus hydropicum à morbo*, Cyril.

(w) *Non in alia planta, sed in omnium humidissimo manifestissimum hoc fecit, ut ex hinc majus hoc miraculum appareat.* Hier. in verba scil. (*nunquam ex te fructus.*)

(x) *Cum intellectus humanus sibi providere non pos-*

tet

terit, tunc salus divina advenit, (Ego sum, nolite timere) ego semper assisto, & sicut Deus permaneo, cum vel homines vel dæmones per timorem niruntur movere, audiamus Christum dicentem, (Ego sum) Theoph.

(y) Dum Christus orat in excelso, navicula turbatur magnu fluctibus in profundo; & quia insurgunt fluctus, potest ista navicula turbari; sed quia Christus orat non potest mergi, Auguſt. de verbis Domini Serm, 14.

(z) Frangente Domino seminarum fit ciborum, Hier. super (acceptis quinque panibus,)

(a) Quid primum hoc in loco mirer nescio, utrum præscientiam, vel magnitudinem salvatoris: præscientiam, quod noverat habere piscem staterem in ore, & quod primus ipse capiendus esset: magnitudinem & virtutem, si ad ejus verbum stater in ore piscis creatus esset, Hieronimus super (ut non scandalizemus,)

50. Doxology.

I Will magnify thee, O God my King, and will praise thy name for ever and ever. Every day will I * give thanks unto thee, and praise thy name for ever and ever. Great is the Lord, and marvellous worthy

* Pſal. 145 1, 2, 3.

to

to be praised, there is no end of his greatness. As for me, I will be talking of thy worship, thy glory, thy praise, thy wondrous works henceforth and for ever. Amen.

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51. *Contemplation.*

AS Christ was glorious for his many miracles: so was he in his person, to be highly honoured, for many attendances of grace and glory that waited on him: he was transfigured on the Mount, *in the presence of Peter, James and John, and his face did shine as the Sun, and his raiment was white as the light. A bright cloud overshadowed them; and behold, a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased, hear ye him!

*Mat. 17. B. 2. 5. 6.

51. Ob-

51. *Observation.*

CHrist was transfigured, (*b*) that his Apostles might behold the splendor of his Divine Majesty, and see on earth a glimpse and beam of eternal glory. He was transfigured in his body, that (*c*) we might be transformed in our minds, and for ever honour and admire him, as the brightness of his Fathers glory, and the express image of his person.

51. *Confirmation.*

(*b*) Mat. 17. 2. Mark 9. 2. Luke 9. 28. (*c*) Rom. 12. 2. (*d*) Heb. 1. 3. Wisdom 7. 25, 26.

(b) *Resplenduit facies ejus sicut sol: ubi splendor faciei ostenditur, & candor describitur vestium, non substantia tollitur, sed gloria commutatur*, Hier. super Transfig.

(c) *Visa Domini Majestate, & duorum servorum Petrus*

Petrus adeo delectatus est, ut cuncta temporalia oblivioni traderet, & ibi in perpetuum vellet manere, H.l. Cano. 17. in Matth.

Sancti animi ducuntur seorsum, quia sancti viri toto animo & fidei intentione separati sunt à malis, funditusque separabuntur in futuro, Hil. 1. ut supra.

(d) *In Transfiguratione, quæ est Sacramentum secundæ regenerationis, tota Trinitas apparuit Pater in voce, Filius in homine, in columbæ specie Spiritus sanctus,* Gloss.

51. Doxology.

* Psal. 8. 1. 4. 5. O Lord our Governour, * how excellent is thy Name through all the world, thou hast set thy glory above the heavens, What is man that thou art mindful of him, or the son of man that thou visitest him? Thou hast been, O Lord, transfigured in thy body, that sinners might be transformed to grace in their souls, Thou hast crowned thy servants with glory and worship. To thee therefore, O Father, Son, and ho-

ly

ly Ghoſt be all honour and glory for ever. Amen.

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52. *Contemplation.*

AS Chriſt our Saviour was glorious at his transfiguration on the Mount; ſo was he magnanimous and couragious in the Garden * over the brook Cedron. For when Iudas, with a band of men and officers from the chief Prieſtes and Phariſees, came thither with lanthorns, and torches, and weapons, Chriſt went to them, and ſaid, Whom ſeek ye? They anſwering, Ieſus of Nazareth. Ieſus ſaith unto them, I am he, at which words, (as if they had been thunder-ſtruck) they went backward and fell to the ground. * Ioh. 18. 3.

52. *Obſervation.*

THe preſence of our Saviour was terrible (e) as a flaſh of lightning in the eies,

and his voice as a crack of thunder in the ears of the guilty officers and souldiers, who came to apprehend the Lord of life. When Christ spake, (*f*) their hands were feeble, (*g*) their feet failed, their hearts fainted, they went backward and fell to the ground. (*h*)

52. *Confirmation.*

(e) 2 Sam. 22. 15. Iohn 28. 26. Psal. 144. 6. Luke 17. 14. (*f*) Isa. 13. 8. Micah 7. 17. (*g*) Iohn 18. 18. 6. Psalm 40. 14. (*h*)

(e) IN *medio illorum existens Dominus, excæcavit eorum oculos,* Chrys. hom. 28.

(f) [*Ut ergo dixit ego sum*] *abierunt retrorsum & ceciderunt in terram, ubi nunc militum cohors? ubi munimen & armorum terror? una vox turbam feroc cem odio armisque terribilem, sine telo ullo percussit, repulsit, stravit. Deus enim latebat in carne, & semo piternus dies ita membris occultabatur humanis,* Aug. tract. 112.

(g) *Quid autem hoc? quod electi in faciem, & reo probi*

probi retrorsum cadunt, nisi quod omnis qui post se cadit, ibi cadit ubi non videt: qui vero ante se ceciderit, ibi cadit ubi videt, Gregor. homil. 9. super Ezechiel.

(h) *Fecit hoc Iesus, ostendens, nisi ipse concederet, non solum comprehendere eum non possent, sed nec videre in medio existentem*, Chrys. ut supra.

53. *Doxology.*

I Will always give thanks unto the Lord, his praise shall ever be in my mouth, my soul shall make her boast of the Lord, the humble shall hear thereof and be glad. O praise the Lord with me, and let us magnifie his name together; for as he is thunder and terrour to all his enemies, so is he the joy and comfort of all his servants, he is wisedom, righteousness, and salvation to all who call upon him faithfully. To him be given all honour and praise for evermore. Amen. *Psal. 34. 2, 3, 31.

cer-

51. *Contemplation.*

AS Christ with his presence, and a word from his mouth, did terrify the bloudy Traytor Iudas, and the savage officers and souldiers: so did he in his Doctrine most sharply rebuke and reprehend the
* Mat. 23. 33. Scribes * and Pharises for their hypocrisie, cruelty, and covetousnes, telling them plainly, that they were serpents, a generation of vipers, and how could they escape the damnation of hell?

52. *Observation.*

CHrist taught his Apostles and Disciples (*i*) neither to fear the faces, (*k*) nor flatter the ears of mortal men; (*l*) the prophets were commanded to tell Iudah and Israel of their sins, the Apostles directed not to fear those who are only able

to

to kill the body. (*m*) It is the Preachers duty to declaim against sins, to call (*n*) the people to repentance, and to amendment of life, and as our Saviour, rebuking the Scribes and Pharisees, to decry the sinnes of hypocrisie, pride, cruelty, covetousnes, oppression, and all other impieties and iniquities.

53. *Confirmation.*

(*i*) Mat. 10. 28, 31. Luke 12. 4. (*k*) 1 The. 2. 5. Ezek. 12. 24. (*l*) Ier. 35. 13. (*m*) Isaiah 58. 1. (*n*) Matth. 3. 2, 10. Luke 3. 8.

(i) *Quare non esset timendum, manifestat Dominus, dicens,* [*ne ergo timueritis eos*] *scil. persecutores, quia judicabit Deus occulta hominum, & illuminabit latebras tenebrarum, & manifesta faciet consilia cordium,* Hier. in loc.

(k) *Nolite timere persecutorum savitiam, & blasphemantium rabiem, quia venit dies judicii, in quo & vestra virtus, & illorum nequitia demonstrabitur,* Hier. in loc.

Sacra

(l) *Sacra Scriptura secundum stimulantes passiones, plerumque ferarum nomina imponit hominibus, interdum ess canes causa procacitatis, eos ob luxum asinos, propter dementiam & leones, & pardos causa rapacitatis & petulantiæ, aspides causa doli, serpentes & viperas causa veneni & calliditatis*, Chrysost in Luc.

(m) *Non satis est pœnitentibus peccata dimitti, sed & opus est fructus ferre; sicut non sufficit ad sanationem sagittam evellere, sed oportet ulceri medicamentum opponere*, Chrysost. homil. 20. super Evangel.

(n) *Prudentissimo syllogismo arguit Dominus Scribas & Pharisæos esse filios homicidarum, dum ipsi opinione bonitatis & gloriæ in populo, ædificant sepulchra Prophetarum, quos majores eorum interfecerunt, diversis verbis eodem sensu Pharisæos arguit simulationis & mendacii*, Hier. super [*Væ vobis.*]

53. *Doxology.*

O Praise the Lord who dwelleth in Sion, * shew the people of his doings; for he is a God of truth, sharply rebuking sins, that he might save the sinners souls. He openeth our wounds, that he may pour in the wine and oyl of his comfort and

* Psal. 9. 11.

mer-

mercy, and so heal our infirmities. Therefore* will I give thanks unto thee, O Lord, with my whole heart, and praise thy name for ever and ever. Amen. * Psal 9. 1.

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54. *Contemplation.*

AS Christ was the teacher of truth: soe was he the great example of humility. So Saint Iohn records the History, * Christ rose from supper, and laid aside his garments, and took a towel, and girded himself, after that he poured water into a bason, and began to wash his Disciples feet, and to wipe them with the towel wherewith he was girded. Then arguing, and so concluding with his Disciples, * If I then your Lord and Master, have washed your feet, ye also ought to wash one anothers feet, for I have given you an example, that ye should do as I have done unto you. * John 13. 4. 5. * John 13. 14. 15.

45. *Observation.*

* Joh 14.6. CHrist said to Saint Thomas, * I am the Way, (o) the Truth, and the Life, the way and foundation whereon (p) the truth and guide (q) whereby, and the life and happiness (r) whereunto every Christian ought to walk. Christ was powerful in his Doctrine, (s) wonderful in his works, (t) and meek and lowly in his person, (u) and by Christs example the whole Church is taught the lesson and doctrine of humility. (w)

54. *Confirmation.*

(o) Eph. 2. 20. (p) 2 Tim. 2. 19. (q) Psal. 48. 14. (r) Iohn 4. 14. (s) Iohn 7. 45. (t) Isa. 9. 6. (u) Mat. 11. 29. (w) 1 Pet. 5. 6.

Now

(o) *Non enim nos in erratica atque ix invia deduc cit ille qui via eſt, neque illudit per falſa qui veritas eſt, neque in mortis relinquit errore, qui vita eſt*, Hilar. 7. de Trin.

(p) *Quo vis ire? Ego ſum via. Quo vis ire? Ego ſum veritas. Vbi vis permanere? Ego ſum vita*, Aug. de verb. Dom. ſer. 4.

(q) *Ego ſum Dominus ducendi ad Patrem, omnino invenietis illuc; neque enim poſsibile eſt alia venire via*, Chryſ. hom. in Evang.

(r) *Ipſe per ſeipſum, & ad ſeipſum, & ad Patrem, & nos per ipſum, & ad ipſum, & ad Patrem imus*, Chryſ. ut ſupra.

(s) *Dictum de* Iohanne, *quia erit magnus: ſed ille quaſi homo magnus, hic quaſi Deus magnus*, Amb. lib. 2. in Lucam.

Late nempe funditur Dei virtus, late ſubſtantiæ cœleſtis magnitudo porrigitur, non loco clauditur, non opinione comprehenditur, non æſtimatione concludi tur, non ætate variatur, Amb. ubi ſupra.

(t) *Diſcendum ergo à Salvatore noſtro, ut ſimus mites moribus, & humiles mentibus, neminem laedamus, neminem contemnamus, & virtutes quas foris oſtendimus in opere, intus teneamus in corde*, Raban. ſuper [*tollite jugum meum.*]

(u) *Cogitas magnam fabricam conſtituere celſitudinis? de fundamento prius cogita humilitatis*, Chr. hom. 39. in Matth.

(w) *Quanto quisque vult superponere majus ædificium, tanto altius fodiat fundamentum, quo autem perventurum est cacumen ædificii nostri? usque ad conspectum Dei,* Chryſ. ut ſupra.

54. Doxology.

* Pſal. 23. 1. 2. O Lord thou art our Shepherd, * therefore can vve lack nothing, thou art pleaſed to feed us in green paſtures, and to lead us forth by the vvaters of comfort, to convert our ſouls by thy heavenly vvord, and to bring us up in the pathes of righteouſneſs and true humility by thy ovvn example. Thou didſt vvaſh thy Diſciples feet vvith thy handes, as vvell as purify their hearts vvith thy precious blood, to inſtruct thy Church in all degrees of lovvlineſs, meekneſs, and thankfulneſs. To thee, O bleſſed Lord, be all honour and praiſe for ever. Amen.

55. Con-

55. *Contemplation.*

AS Christ in great humility vvashed his Disciples feet; so in great care and tenderness tovvards his Church, he ordained, and consecrated, and commanded the celebration of * his last Supper, before his Death. So Sain Matthevv vvriteth, Iesus took bread, and blessed it, and brake it, and gave it to his Disciples, and said, Take, eat, this is my body; and he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it. * Mat. 26. 26.

55. *Observation.*

AS Regeneration, & the spiritual birth of christians, is effected in the Sacrament (x) of Baptism; so in a communion and holy participation of the Lords Supper by faith, vve feed on the body and bloud of

christ. (y) The Sacraments are holy myste-ries, pledges of christs love, (z) and testi-monies of our remembrance of his Death, until he come again, ordained by Christ for our great and endless comfort. The bene-fits are the strengthening and refreshing of our souls * by the Body and Bloud of christ, which are verily and indeed taken and received of the faithfull in the Lords Supper.

* Church-catechism in the Com-mon prayer Book.

55. *Confirmation.*

(x) Mat. 28. 19. Acts 22. 16. Rom. 6. 3. 1 cor. 12. 3. (y) Mat. 26. 25, 26. 1 cor. 11. 26. (z) 1 cor. 10. 16. Iohn 6. 55, 56.

(x) *Quid in hoc Sacramento salutis humanæ non continetur? plena sunt omnia, ut à pleno & perfecto relata*, Hil. can. ultim.

Primum docent omnes gentes, deinde doctas intinguunt in aqua: non enim fieri potest ut corpus baptismi recipiat Sacramentum, nisi ante anima fidei receperit veritatem, Hier. in Mat.

(y) *Invitat Dominus servos, ut praparet iis cibum seipsum*, Aug. de verb. Dom.

Quia corpus suum sub specie panis, Dominus discipulis dederat; pulchre etiam calicem sui sanguinis tradit illsdem, Remig.

(z) *Cibus & potus iste incorruptibilee & immortales facit, societas ista sanctorum, ubi par erit & unitas plena & perfecta; propterea Dominus noster corpus & sanguinem suum in eis rebus commendavit, quæ ad unum aliquid rediguntur ex multis, scilicet, panis ex multis granis in unum constat: sic vinum ex multis asinis in unum confluit*, Augustin, tract. 25. in 6. Iohan.

55. Doxology.

O Most gracious Lord, who out of thy side didst upon the Crosse poure out most precious bloud for mans salvation, and didst ordain thy holy Supper for our comfort. To thee, O Lord, * with the Father, and the holy Ghost, we give continual thanks, and will submit our selves wholly to thy holy will and pleasure, and study to serve our Lord and Saviour in true ho-

* Exhortation in the communion.

holineſs and righteouſneſs all the dayes of our life. Amen.

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56. *Contemplation.*

AS Chriſt inſtituted the holy Sacraments of Baptiſme and the Lords Supper: ſo he conſtituted the holy Orders * and Hierarchy of his Church. And he gave ſome Apoſtles, and ſome Prophets, and ſome Evangeliſts, and ſome Paſtours and Teachers, for the perfecting of the Saints, for the work of the Miniſtry, for the edifying of the body of Chriſt.

* Epheſ. 4. 11, 12.

56. *Obſervation.*

AS God called the Patriarchs (*a*) before the Law, and ordained Prieſtes and Prophets under the (*b*) Law; ſo for the ſervice of the Goſpel he hath, and will continue to the worlds end, a ſucceſſion of holy Orders, (*c*) for his own honour, and the

the ſervice of his Church. And it is evident unto all men, (*d*) diligently reading holy Scripture, that from the Apoſtles time there have been theſe Orders of Miniſters in Chriſts Church, Biſhops, Prieſts, and Deacons.

36. *Confirmation.*

(*a*) Gen. 18. 18. Heb. 7. 4. (*b*) Exod. 42. 41. Heb. 1. 1. (*c*) Eph. 4. 11, 12. (*d*) Philip. 1. 1. Form of Ordaining and Conſecrating Archbiſhops, Biſhops, Prieſts and Deacons, as in the Preface, and 37. Article of Religion, 1 Cor. 12. 28 1 Tim. 3. 2.

(a) *Hortatur Dominus ſuos Prædicatores*, i. e. *Apoſtolos & eorum ſequaces, ut quotidie ſui numeri augmentationem expoſcant*, Remig. in Matth.

(b) *Patriarcha capita familiarum, quibus ſe Deus ante & poſt diluvium patefecit per viſiones, apparitiones, & per ſomnia, ac voce perceptibili*, Gen. 8. 16. and 6. 13. and 12. 7.

Prof

Prophetæ immediate & extraordinarie à Deo perſonæ vocatæ, 1 Sam. 3. 4. 2 Sam. 12. 7.

(c) [*Ecce ego ſum vobiſcum uſque ad conſummationem ſeculi*] *quaſi dicat, ne dicatis difficile eſſe injunctum negotium; ego ſum vobis qui cuncta facio levia,* Chryſ. in Hom.

(d) *Non autem illis ſolum dixit ſe futurum eſſe, ſed & cum omnibus, qui poſt illos crederent,* Chry. hom. 91. in Matth.

(e) *Uſque ad finem ſeculi non ſunt defuturi in mundo, qui divina manſione & inhabitatione digni ſunt,* Rabban.

Iuſſit Apoſtolos ut primum docerent omnes gentes; deinde fidei tingerent Sacramento, & poſt fidem ac baptiſma, quæ eſſent obſervanda præciperent, Hier. [*ſuper docentes eos.*]

56. *Doxology.*

BLeſſed be Almighty God our heavenly Father, who hath purchaſed to himſelf * an univerſall church by the precious blood of his dear Son, and hath ſent Biſhops and Paſtors into his flock, and labourers into his Vineyard, for the honour and ſervice of his ſacred miniſtry. To that eter-

* Collect for Ember week in common pr

eternal Lord and God of order, for all graces and heavenly benediction, be given all honour and glory, henceforth and for evermore. Amen.

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57. *Contemplation.*

AS at the Conception and Birth of our Blessed Saviour, and in all his life, his words and works were wonderfull: So before, at, and after his Death, many miraculous passages attended the Lord Iesus, encountring to conquer the strength of sin, the jawes of death, the darknes of the grave, and the terrors of Hell and Satan the Prince of darknes.

57. *Observation.*

(*f*) CHrist, as the way doth lead, as the truth doth guide and instruct, as the life doth reward and encourage his faithful servants with the free grace of eternal

(g) happiness, but as the King of kings, (h) and Lord of all, he is Commander of heaven and earth, (i) and by his Divine power (k) for mans salvation, he hath compleatly conquered and subdued the strength of sin, the sting of death, the imprisonment of the grave, the torments of hell, and all the malice and power of Satan.

57. *Confirmation.*

(f) John 14. 6. (g) Rom. 6. 23. (h) 1 Tim. 1. 17. and 1 Tim. 6. 15. Revel. 17. 14. (k) Rom. 8. 31. 1 Cor. 15. 55, 56, 57. Eph. 4. 8.

(f) *Quid retribuam Domino pro omnibus quæ tribuit mihi? primo, nihil eram, & fecit me; perieram & quæsivit me; captivum redimit me; emptum liberavit me; de servo fratrem fecit me*, Aug. serm. 51. de Tempore.

(g) *Natus, vixit, mortuus est Christus, nativitas ejus purgavit nostram, mors ejus destruxit nostram, vita ejus instruxit nostram*, Bernard. lib. de sentent.

Sus-

(h) *Suscipe nos Domine quasi via, confirma quasi veritas, verifica quasi vita; nam in te sumus, vivimus, movemur, quasi in via, vita, & veritate,* Amb. lib. de bon. mortis cap. 12.

(i) *Quando* Diabolus *sibi usurpavit divinum honorem, & Dei Paeris gloriam, aspernatus est Dominus, & repulit eum, dicens [Vade Satana] ut nos discamus illius exemplo, nostras injurias magnanimiter ferre, Dei autem injurias nec usq; ad auditum permittere,* Chrysostom. 5. homil. oper. imperfect.

(k) *Merito Christus Leo de tribu Iudæ dicitur, & ille victor, quoniam Iudæos, Diabolum, mortem, ac omnes hujus mundi calamitates devicit.*

Mors absorpta est in victoria, ligatus est Diabolus, & per opus suum per dilectionem operantur, sine dubio ejiciuntur Dæmonia, cum eradicantur è corde peccata, Bernardus de Ascens. Domin. sermon. prim.

57. Doxology.

O Lord Iesu, who for thy mercy sake doest deliver our souls * out of trouble Remember us when we are in death, and swallowed up in the pit, who art the Resurrection and the Life, and hast most glo- * Psal. 6. 5.

riously conquered all our enemies. Thanks be unto Almighty God, * which giveth us the victory, through Iesus Christ our Lord for ever. Amen.

* 1 Cor. 15 57.

58. *Contemplation.*

BEfore our Saviours Death, at his Tryal, and at his bitter Passion, many circumstances and aggravations of shame and sorrow, did environ and surround the innocent Lamb of God, taking away the sins of the world, bearing his Fathers wrath, the malice of Satan, and barbarous bloody cruelty of wicked and ungodly sinners.

58. *Observation.*

THe shame and sorrowes that Christ endured for mans salvation; and above all expression or apprehension. In holy *Iob's* phrase, (*l*) Christ saith, I am afraid of my

my ſorrows. In King *Davids* propheſy, (*m*) The ſorrows of hell did compaſs him about. In *Ieremiah's* Lamentations, (*n*) See if there be any ſorrow like unto my ſorrow, wherewith the Lord hath afflicted me, in the day of his anger. In the Prophet *Eſaias* (*o*) relations, he was deſpiſed and rejected of men, a man of ſorrows, and acquainted with grief. He hath borne our griefs, and carried our ſorrows, we eſteemed him ſtricken, ſmitten of God, and afflicted. And if the ſumptoms and circumſtances of our Saviours paſſion be examined, they will be found to be moſt notorious and terrible; for he was (*p*) betrayed by his own ſervant, (*q*) conſpired againſt by their chief Prieſts and Elders, (*r*) ſold by *Iudas* one of his own *Apoſtles*, (*s*) diſcovered in the Treaſon by a kiſs, (*t*) apprehended by the ſouldiers, (*u*) led away by *Caiphas*, (*w*) forſaken by his Diſciples, (*x*) forſworn by St. *Peter*, (*y*) bound, and led to *Pontius Pilate*, (*z*) ſcourged by *Pilates* com-

command, (a) crowned with thornes by the savage souldiers, cloathed in purple, saluted as a king in greater scorn, and then smitten with their hands. (b) Those blood-thirsty Tygres put a reed in our Saviours hand, then bowed the knees and mocked (c) him, and then they spit upon him, take the reed out of his hand, and smite him on the head.

57. *Confirmation.*

(l) Iob 9. 28. (m) Psal. 18. 5. (n) Lam. 1. 12. (o) Isa. 53. 34. (p) Mat. 26. 2. (q) Mat. 26. 3. (r) Matth. 25. 14. (s) Mat. 26. 49. (t) Mat. 26. 50. (u) Mat. 26. 57. (w) Mark 14. 50. (x) Matth. 26. 72. (y) Mat. 27. 2. Iohn 19. 1. (z) Io. 19. 2. (b) Matth. 27. 29. (c) Matth. 27. 30.

(l) *Naturales nostræ passiones, secundum naturam & supra naturam fuerunt in Christo: secundum naturam, quia permittebat carni pati, quæ propria:*

pria: super naturam, quia non præcedebant in eo voluntatem naturalia; nihil enim coactum in Christo, sed omnia voluntaria, Damas. lib. 3.

(m) Contristatus Dominus non timore patiendi, qui ad hoc venerat ut pateretur, & Petrum temeritatis arguerat, sed propter infelicissimum Iudam, & scandalum omnium Apostolorum, & rejectionem vel reprobationem Iudæorum, & eversionem miseræ Hierusalem, Hieron.

(n) Tempore Passionis, quam voluntarie sustinuit, habuit mortis timorem naturalem & tristitiam. Est enim timor naturalis, quo anima non vult dividi à corpore propter naturalem familiaritatem, quam ei à principio conditor rerum imposuit, Damas. lib. 3.

(o) Dominus noster ut veritatem assumpti probaret hominis, vere quidem contristatus est, Hier. in Matth.

(p) Ostendit Evangelista apparatum & machinationem dominicæ Passionis, quam Christus prænuncians averat, Glos. in Mat.

(q) Non autem veri sacerdotes & seniores illius, qui videbatur populus Dei, vere autem erat populus Gomorræ, non intelligentes, summum Dei sacerdotem insidiati sunt, Orig. tract. 35.

(r) Abiit Iudas adversus unum principem sacerdotum, & qui factus fuerat sacerdos in æternum: ad multos principes sacerdotum, ut venderet precio volentem redimere totum mundum, Origen. Tractat. 35.

(s) *O mira Domini patientia, prius dixerat, [unus vestrum me tradet] perseverat proditor in malo manifestius; cæteris contristantibus, & manus retrahentibus, & cibos ori suo interdicentibus, temeritate & impudentia, qua proditurus erat, etiam manum cum magistro in parapsidem mittit, ut audacia bonam conscientiam mentiretur*, Hier. super [qui intingit mecum.]

(t) *Exulta Christiane in commercio inimicorum tuorum vicisti, quod* Iudas *vendidit, & quod* Iudæus *emit tu acquivisti*, Raban.

(u) *Ductus est ligatus, ad* Caipham. *Refert autem* Iosephus *istum* Caipham *unius tantum anni Pontificatum precio redemisse, cum* Moyses, *Deo jubente, præceperit, ut Pontifices patribus succederent. & generationis in sacerdotibus series terreretur. Non ergo mirum est, si iniquus judex & pontifex iniqua judicet*, Hieron. super [Tenentes Iesum.]

(w) *Hoc facto demonstratur fragilitas Apostolorum, qui de ardore fidei promiserant se mori cum eo; nunc timore fugiunt immemores suæ promissionis*, Remig.

(x) *Quam noxia pravorum hominum colloquia; ipsa quippe coegerunt* Petrum *negrre Dominum, quem prius confessus fuerat esse Filium Dei*, Remig.

Perseverare in peccato dat incrementum scelerum. & qui minima aspernit, cadit in majora, Remig. ut supra.

(y)

(y) *Vide solicitudinem sacerdotum ad malum, tota nocte vigilarunt, ut homicidium facerent, & vinctum tradiderunt* Pilato. *Habebant enim hunc meorem, ut quem adjudicassent morti, ligatum judici traderent,* Hier. in Mat. cap. 27.

(z) *Cum* Iudæi *clamassent non* Iesum *sibi dimitti à* Pilato *velle propter Pascha, sed* Barrabum *latronem,* [Tunc ergo apprehendit *Pilatus Iesum*, & flagellavit,] Aug. tract 16.

(a) *Pro diademate spinam illi imposuerunt coronam, & pro purpureo vestimento, quo reges veteres utebantur, vestem purpuream ei circumdant,* Beda.

(b) *Calamo Christi caput percutiunt, qui divinitati ejus contradicentes, errorem suum, auctoritate sanctæ Scripturæ (quæ calamo scribitur) confirmare conantur,* Rab.

(c) *Spuunt in faciem, qui præsentiam gratiæ illius verbis execrandis respuunt, &* Iesum *in carne venisse negant,* Rab. ut supra.

58. *Doxology.*

TO thee, O blessed Iesu, be given all honour and glory, for thou doest never forsake thy servants who put their trust in thee. Thou didst please to humble thy self

to be of no reputation, to be a worm and
* Pſal. 22. 6 * ſcorn of men, who did ſhoot out their
verſ. 22. lips, and ſhake their heads. Thou diddeſt ſuffer thy hends and feet to be pierced, thy head to be crowned with thorns, thy ſide to be goared with a ſpear, thy face to be ſpit upon, and thy body to be ſtripped of thy garments. O my ſoul, what wilt thou give to thy bleſſed Ieſu, for all his griefs and ſorrows for thee in his bitter Paſſion? I will declare thy Name unto my brethren, in the middeſt of the congregation will I praiſe thee for ever, Amen.

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59. *Contemplation.*

AS before our Saviours Death, and in our Saviours Paſſion; So at his Death and Crucifixion many ſignes and wonders were ſeen, and the moſt bitter and bloody proceedings of his mercileſs enemies are re-

cor-

corded in holy Scriptures, how Christ suffered and died on the Cross.

58. *Observation.*

CHrist was crucified, that his servants (*d*) might be crowned; endured an ignominious death, (*e*) that Christians might live gloriously for ever? The circumstances of time and place, the manner and nature of his Death, his executioners and companions, doe highly justify our Saviours patience, humility, and charity, and most cleerly aggravate the envy, covetousness, and malice of wicked men and Devils. He was led to Golgotha, as a place for his Execution. (*f*) A strange Potion, a mixture of Vinegar and Gall is ministred unto him. (*g*) The rude souldiers part his garments, and cast lots for them. (*h*) In jealousies and suspicions they watched him when he was nailed to the Cross. (*i*) They fixed an accusation over his head. (*k*) Two thieves

were crucified with him. (*l*) The paſſengers and ſpectators railed and reviled him. (*m*) From the ſixth hour to the ninth was darkneſs over the land. (*n*) At the ninth hour Chriſt cried with a loud voice, My God, my God, why haſt thou forſaken me. (*o*) When he had cried again with a loud voice, he gave up the Ghoſt.

59. *Confirmation.*

(*d*) 1 Pet. 5. 4. (*e*) Philip. 2. 8. (*f*) Mat. 27. 33. (*g*) Mat. 27. 34. (*h*) Mat. 27. 35. (*i*) 27. 36. (*k*) Mat. 27. 37. (*l*) Matt. 27. 38. (*m*) Mat. 27, 39. (*n*) Matt. 27. 45. (*o*) Mat. 27. 46. (*p*) Luke 23. 46.

(d) *Hic ducitur* Abel *in agrum, ut à fratre perimatur; hic adeſt* Iſaach *cum ligno, &* Abraham *cum ariete vepribus hærente: hic etiam* Ioſeph *cum faſce ſomniato, tunica talari ſanguine lita,* Hier. ſuper. [vultis dimittam.]

(e) *Caro factus ipſe* Dominus, *vitæ æternitatem erat caduca, & corporea, & mortalibus rediturus;* Hilar. 3. de Trinit.

(f) *Audivi quendam exposuisse* Calvariæ *locum in quo sepultus est* Adam, *& ideo sic appellatum, quia ibi antiqui hominis sit conditum caput; favorabilis interpretatio, & mulcens aurem populi, nec tamen verè: extra urbem enim & fori portam loca sunt in quibus truncantur capita damnatorum, &* Calvariæ, *id est, decollatorum sumpsere nomen. Propterea autem ibi crucifixus est Iesus, ut ubi prius erat area Damnatorum, ibi erigerentur vexilla martyrii,* Hier. super [veherunt in locum.]

(g) *Ordinatione quadam existente, alii alia adferebant; quidam acetum & fel, quidam vinum myrrhatum,* Theo super verb.

(h) *Illudentes hoc fecerunt, cum ponebant sortem super vestimenta, quasi regù essent, cum vilia erant, & non valde preciosa,* Toco. ut supra.

(i) *Diligentia militum & sacerdotum nobis profuit, ut major & apertior virtus resurgentis appareat,* Hier. super verba, [sedentes, *&c.*]

(k) *Non possum digne admirari, pro rei magnitudine, quod empti falsis testibus, & ad seditionem clamoremque infelici populo concitato, nullam aliam invenerunt causam interfectionis ejus, nisi quod Rex* Iudæorum *esset, & illi forsitan illudentes aut ridentes hoc fecerunt,* Hier.

(l) *Sicut pro nobis maledictum crucis factus est Christus: sic pro omnium salute inter noxios, quasi noxius crucifigitur,* Hier. serm. 4.

(m) *Cum Christum denudassent, crucifixissent, ulo*

tra

tra procedunt, & in cruce affixum videntes, exprobrabant ei, Chryſ. hom. 88.

(n) *Tribus etiam horis tenebræ permanſerunt, cum Eclipſes in momento tranſeat; non enim habet moram*, Chryſ. in hom. 39.

(o) *Manifeſte intelligere poteris quid ſit hoc quod dicit* Dominus [Deus meus, Deus meus, ut quid dereliquiſti me] *faciens comparationem gloriæ illius quam habuit apud Patrem; ad confuſionem, quam contemnens, ſuſtinuit crucem*, Orig. tract. 35.

(p) *Nec mirandum eſt, ſi pro nobis poſuit, quod ſuſcepit à nobis, ſcilicet animam, qui propter nos fecit tanta, & talia largitus eſt nobis*, Aug. ſerm. de Paſſione.

59. *Doxology.*

O Moſt bleſſed Lord and Saviour Ieſu, who waſt obedient to the Death, (*) even to the ignominious and accurſed death of the Croſs, and didſt there make poor ſinners peace, by the effuſion of thy moſt precious bloud, blotting out the hand-writing of Ordinances that was againſt us, and nailing it unto thy Croſs, that penitent ſinners might be ſaved, and crow-

* Phil. 2. 8.

Coloſ. 2. 14.

crowned with immortal blessings. To thee O blessed Saviour, for thy great sufferings, and our salvation, be ascribed, with the Father, and the holy Ghost, all praise and dominion, and thanksgiving, ever. Amen.

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60. *Contemplation.*

AS before, and at our Saviours Death, many strange and wonderfull effects did manifestly appear; so after his innocent and bitter Death, more and more strange miracles did succeed, to set forth and evidence, that Christ, * who suffered on the Cross, was the immortal seed, and the eternal Son of God.

* Te Deum Apost. Athan. Nicen. Creed.

60. *Observation.*

WHen Iesus had yielded up the Ghost, immediately after his Death the vail of

* Mat. 27 51. of the Temple * vvas rent in tvvain from the top to the bottom, (q) the earth did quake and tremble, (r) and the rocks rent, (s) the Centurion (vvho commanded the guards) vvas amazed, and confeſſed, ſaying, Certainley, this vvas a Righteous Man. (t) And again, as Saint *Mark* relates, (u) Truly this man vvas the Son of God. And all the people that came together to that ſight, beholding the things that vvere done, ſmote their breaſts, and returned. (w) Thus Heaven and earth did bear (x) vvitneſſe, and ſeem to ſympathize, and groane, and tremble, vvhen the Son of God had ſuffered, that the enemies of the Croſſe of Chriſt might be confounded and terrified, if not converted.

60. *Confirmation.*

(q) Mat. 27. 51. Mark 15. 38. (r) Exod. 19. 18. 1 Kings 19. 11, 12. (s) Luke 23. 47. (t) Mark 15. 39. (u) Luke 23. 48. (w) Deu. 32. 1. Rom. 8. 22. *Acts* 4. 31.

Mag

(q) *Magna sunt ex eo quod magna voce clamavit, clamavit* Iesus, & [emisset spiritum] Orig. tract. 35.

(r) *In quo satis ostendit Dominus, tunc esse scissum velum Templi in duas partes à summo usque deorsum; cum Dominus emisit spiritum*, Augustin. de Con. Evang.

Duo fuisse vela intelliguntur, unum quod velat sancta sanctorum; aliud exterius, sive tabernaculi, sive templi. In passione ergo Domini Salvatoris, velum quod erat à foris, canscissum est à sursum usque deorsum, ut ab initio mundi usque ad finem, conscisso velamine, mysteria publicentur que usque ad adventum Domini rationabiliter fuerunt occultata, Origen. Tract. 35.

(s) *Ex hoc considerandum, quod Centurio in ipso scandalo Dominicæ Passionis vere Dei Filium confitentur, &* Arius *in Ecclesia prædicit creaturam*, Hier. super Centur.

(t) *Exemplo igitur Centurionis contremiscat in Redemptoris supplicio terrena substantia*, Leo Pap. in serm. de Pas.

(v) *Percutiebant pectora, quia pœnitentia & luctus indicium est, id est, vel injuste occisum dolebant, vel hunc in morte amplius glorificatum tremebant*, Beda.

(w) *O duriora saxis pectora* Iudæorum; *Iudex arguit, creditor minister, proditor scelus suum morte sua*

condemnat, elementa fugiunt, terra concutitur, monumenta reseruntur; Iudæorum *tamen immobilis duritia manet, orbe concusso*, Amb. lib. 10. in Luc. de commend. spirit. Iesu.

60. *Doxology.*

* Psa. 148. 1. LEt heaven and earth praise the Lord, * Angels and men let them and all creatures give thanks unto God, for the great blessings that the whole world hath received by our Saviours bitter Death and Passion. Let all the sons of men fear and tremble, smite their breasts, and humble their souls at the sight of their own sins, and our blessed Saviour Iesus sufferings, and for our salvation by his Death. Let us give him praise and glory for evermore. Amen.

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61. *Contemplation.*

AS many notable signes and wonders attended before, at, and after the death

of

of Christ: so these which follow seem more remarkable, and therefore preserved and placed as Articles of our Creed, that Christ after his Death was buried, that he descended into hell, that he rose again the third day, that he ascended into Heaven, that he sitteth on the right hand of God, and from thence shall come to judge the quick and the dead.

61. *Observation.*

THe Scriptures are the Treasure-houses (x) of the riches of Heaven, and the Church, our Mother, (y) dispenseth by her faithful sons and servants, the treasure and riches of Gods grace and mercies in the merits of Christ to repenting and believing Christians, in the ministration (z) of the holy Word and Sacraments, wherein they are taught (a) the truth of Christs Burial, and his descension into Hell, (b) the certainty of his Resurrection, and how then the

graves were opened, and many bodies (c) of Saints which slept arose, (d) the confirmation of his Ascension into heaven (e) in the presence of his Apostles, and the holy Angels, (f) the glory of his Session at Gods right hand, (g) and the final expectation of Christs coming to Iudgement. (h)

61. *Confirmation.*

(x) Rom. 9. 4. (y) 1 Tim. 3. 15. (z) Mat. 28. 19. 1 Cor. 11. 23. (a) Luke 23. 53. (b) Eph. 4. 9. (c) Mat. 27. 52. (d) Acts 1. 9. (e) Colos. 3. 1. (f) Heb. 1. 3. (g) Acts 3. 21. (h) Mat. 26. 64.

(x) IN *iis quæ aperte in scriptura posita sunt, inveniuntur illa omnia, quæ continent fidem moresque vivendi*, Aug. de Doct. Christia. lib. 2. c. 9. *Regula fidei una omnino est, sola illa immobilis & irreformabilis*, Tertul. de virg. veland. cap. 1.

(y) *Ecclesia depositorum apud se dogmatum custos, &c.* Vincen. Lirinen. cont. Hæres. cap. 32. *Ecclesia mater fidelium*, Gal. 4. 26. *Familia & domus Christi*, Mat. 24. 45. *Tabernaculum & templum Dei*, Psal. 15. 1. and 1 Cor. 3. 16.

Ve-

Veritatis Thesaurus ὅτις ἐστὶν ἐκκλησίᾳ θεοῦ ζῶντος, στῦλος καὶ ἑδραίωμα τῆς ἀληθείας, 1 Tim. 3. 15.

(z) *Quicquid per sanctos Apostolos dicit Dominus, acceptandum esse, quia qui illos audit, Christum audit*, Cyril.

(a) *Salvator in aliena sepultura ponitur, quia pro aliorum moriebatur salute, tumulus est in terris, cujus sedes est in cælis; in sepulchro jacuit, non tam mortuus, quam velut in lecto conquievit; sepulchrum autem mortis necessarium habitaculum; ergo non mortis habitaculum Christo qui vita*, August. serm. de Sabbat. Sancto.

(b) *Totus Filius fuit apud Patrem, totus in utero Virginis, totus in cælo, totus in terra, totus in cruce, & totus in inferno*, August.

(c) *Si verbis meis non creditis, vacuo credatis sepulchro*, Hier. super [nou est hic, surrezit.]

(d) *Angelus prædicit nomen, dicit crucem, loquitur passionem, sed post resurrectionem Dominum confitetur, past tanta supplicia, post sepulchrum agnoscit Dominum suum Angelus*, Sever.

(e) *Multa corpora sanctorum resurrexerunt, ut essent testes Dominicæ resurrectionis*, Hieron. super verba.

(f) Helias *quidem videbatur assumi in cælum; sed Salvator ipse, præcussor omnium, ascendit in cælum, appariturus divino conspectui in sacro suo corpore, & jam nostra natura in Christo honoratur à qualibet virtute Angelica*, Theoph. in 24. c. Luc.

In-

(g) *Infirmitatem quandam regalem significat sessio Filii hominis ad dextram, & virtutem Dei sedens judicantis; Stare vero pugnantis est, aut adjuvantis,* Greg. in Hom. Ascen.

(h) *Christus ad judicandum veniet in forma humana, ut mitis appareat Electis, qui concucabit impios,* [Hic Iesus veniet] *in hac ipsa corporis forma atque substantia,* Bernar. super Cant. serm. 73.

61. *Doxology.*

¶ Te Deum

WE praise thee, O God, we knowledge thee to be the Lord, * all the earth doth worship thee, the Father everlasting, the Father of infinite Majesty, thine honourable, true and only Son, also the holy Ghost the Comforter, thou art the King of glory O Christ, thou art the everlasting Son of the Father, thou hast overcome the sharpness of death, thou didst open the kingdom of heaven to all believers; thou sittest at the right hand of God in the glory of the Father. We believe that thou

shalt

shalt come to be our Iudge day by day. We will magnifie thee, and worship thy name world without end. Amen.

FINIS.

FINIS.

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